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Visions of the Nightside

First Edition

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Introduction

This book is the first in the series of publications written and released by the Temple of Ascending Flame. Here you will find a unique collection of essays, rituals and various expressions of personal gnosis submitted by members and associates of the Temple, active practitioners of Occult Arts and initiates of Draconian and Atlantean traditions. All these pieces reveal powerful and evocative manifestations of magical work with the forces of the Night-side and provide practical research and insight into the practice of the Left-Hand-Path magic within the modern context. As it is our first publication, material presented here was inspired both by inner projects within the Temple and by personal work of each individual contributor. In our future publications we are planning to focus on various aspects of initiatory Work within the Temple, as well as open projects conducted by the Temple twice a year, which serve as an active channel for the growth and development of the Draconian Current.

To introduce our Work, a few words need to be said about our philosophy and foundations. Temple of Ascending Flame was founded in December 2012 as a Gate to Draconian Current, arising from inspiration received from Lucifer and primal Draconian Gods, and in response to inquiries and expectations of those who wished to walk the Qlipothic Path of Spiritual Ascent. It emerged from a former occult group known as Lodge Magan, dedicated to Draconian Tradition in its various aspects and manifestations. Lodge Magan was active in Poland in the years 2002-2012, releasing many books, magazines and publications distributed worldwide.

During those years, Lodge Magan held regular meetings and open lectures, working with a variety of projects, which included such areas as witchcraft, necromancy, demonology, Goetic magic, Necromicon Gnosis, and Qlipothic Qabalah, as well as many magical traditions: Egyptian, Persian, Greek, Scandinavian, and Babylonian. After almost ten years of active work, the goals that had been set up for Lodge Magan and offside projects that arose in the meantime were accomplished and the Work was considered as finished. The Lodge closed by the end of 2012, giving way to Temple of Ascending Flame.

Draconian Path is the Path of the Nightside. It holds the mystery of initiatory transition of the soul from mortal being to Godform incarnate, through spiritual death and rebirth in the Womb of the Dragon, and in the hearth of Draconian Fire. Through successive work and communion with Gods and Spirits of the Current, the consciousness expands and the soul develops its potential for receiving, holding and grounding this energy. Each step on the Path reveals new secrets, new possibilities, new mysteries to pursue, and the Initiate is continuously challenged and tested. As the keys to soul transmutation are revealed and the gateways to forgotten powers are unlocked, the mind is gradually attuned to the energies of the Current and the soul is forged in Draconian Fire, so that it could understand and harness this power. The Initiate of the Draconian Path is the emissary and the living manifestation of the Dragon, the messenger of primordial Gods.

The Dragon of the Void is Leviathan, the Primal Serpent coiled around the Universe, holding it in timeless embrace. The Void itself is the Womb of the Dragon, vomiting worlds and devouring them in endless cycle of death and rebirth. It is the primordial force existing outside the structures of Creation, unnamed and undefined, for it has no form and all forms at the same time, its shape and name differs depending on magical tradition and initiatory system.

The Dragon exists outside the Cosmic Tree, which is the Pillar of Spiritual Ascent. The Tree, both in its bright aspect and negativity of the dark side, is but a manifestation of human consciousness, projection of conscious and inner mind, according to the ancient principle "As above so below:" All that exists Within also exists Without. Man is God in potential, manifestation of the Dragon, part of this eternal, timeless force that permeates all Creation and stretches beyond, into Infinity. The purpose of the initiatory journey through the Pillar of Ascent is to realize and understand this potential, and in consequence, transform it into Godhood. Viewed as the "emanation of Godhood," the Tree constitutes human perception of the deified consciousness. The completion of the Path is the crowning of the process of self-deification. The Tree is also a manifestation of the Dragon, as the Draconian force is the source of all Creation. But the Dragon is more than the Tree in itself. And in order to reach to the very source of this primal power, Man has to step beyond the Tree, into the Void, the Womb of the Dragon. While working with particular paths and zones of the Cosmic Tree we sometimes catch glimpses of this timeless force, and we can find doors to the Womb of the Dragon in the Qabalistic Abyss, but the actual Gate to the Void exists in the realm of Thaumiel, within the Throne of Lucifer, where Man becomes God by completing the Ascent through the Pillar of Soul Elevation. The last step from humanity to Godhood is the step beyond the Tree, in final liberation from illusion of manifested world.

Lucifer's Throne exists in Thaumiel, the last realm before entering the Void. Therefore He is the Gate and the Symbol of Deified Soul, the patron God of the Path. He is the solar, illuminating force that has been fuelling the evolution of human consciousness since the birth of mankind. He is Force, Fire and Fury. He empowers and elevates the soul through His fiery Pillar of Ascent. His female counterpart in Draconian initiatory magic is Lilith.

She is Passion, Desire and Seduction. She seduces souls and lures them from the Light into the Nightside, the averse side of the Tree, awakens Lust and Hunger for knowledge and power that only grows with each step on the Path, and ignites the spark of Divinity which progressively becomes the Ascending Flame of Lucifer. It is the Fire of Transformation, the very essence of Godhood. They both constitute the Archetype of the Adversary: The Devil and the Saviour. Therefore, foundations of Draconian magic within the Temple are centered on these three Archetypes of Power and Wisdom: Lucifer - the Lord of Flames, Force of Evolution and Ascent; Lilith - the Draconian Fire of Transformation, Principle of Passion and Desire; and Leviathan - the Dragon of the Void, Primal Source of all Manifestation.

The Dragon of the Void manifests through many different names and in many different forms. It is Leviathan of the Hebrew legends, Apep of the Egyptian lore, the Goddess Tiamat from the Babylonian myth of Creation, and many others. In the Atlantean Current, the First Dragon Goddess of the Void is Hecate, the Mother of the Universe, She who created the Primal Gods. She is the patron Goddess of the path of ascension and it is through Her rites and with Her blessing that the aspiring soul is elevated to Godhood.

The Current of Lilith is a part of the Work started in 2002 by Lodge Magan and continued actively throughout the following decade. The purpose of the Work was the Re-Awakening of the Dragon, the primordial force Within and Without, by assisting in initiations and introducing potential Initiates into Draconian Tradition. In 2012 this task was taken over by Temple of Ascending Flame and extended by conjoining the Draconian Current of Lilith with the Atlantean Current of Lucifer and primal Draconian Gods.

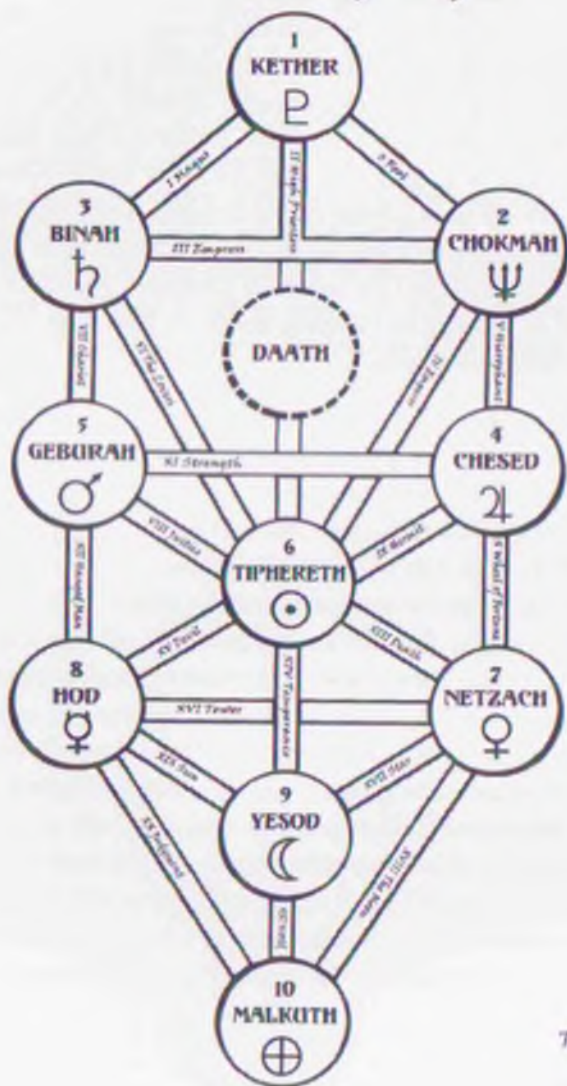
At present moment, the Primary Goal and the central Work of the Temple is to introduce the aspiring Initiate into Draconian Path and the Tree of Qlipoth and assist in the initiatory process on the Path of the Dragon. The Secondary Goal is to empower the Adversarial Current of Lucifer who is the Lord of Ascending Flame and the patron God of the Temple. Our Work is to ground and strengthen His Gnosis on earth, to promote Him as the Archetype of the Adversary, the emblem of antinomian rebellion against mainstream consciousness, herd mentality, all-present brainwashing, fake spiritual experience powered up by artificial substances, mind slavery imposed by social and religious doctrines, death of individuality, inertia in which "magicians" get stuck in front of their computers or cell phones, wasting time and energy for empty discussions instead of seeking genuine experience, the sleep of the soul, rationality, scientific craze with attempts to measure and define the Infinite, inability to feel, see, think, and love, in which everything is reduced to physical experience or empty clichés. Lucifer is the supreme emblem of the Age of Re-Awakening, arising to destroy artificial structures of the world, the reality in which we are trapped in delusion of being liberated and illuminated, while at the same time we are afraid to leave the house, to turn off the PC, shut down the cell phone or TV, scared to stay alone and face the silence in which we could hear our own thoughts, always trying to fill the empty space and never looking into the Void, where the real Illumination is born. He stands for the true Liberation and Enlightenment, the awakening of consciousness and the power to rise to the stars and to become God Incarnate, bringing forth the powers that over the centuries were only viewed as legendary and mythical. He is the Fire of the First Dragon who is now rising from the Void to burn the petty world of man and to clear the way for Gods Incarnate. He is the Flame of the Soul ascending to Divinity.

Gates of the Temple of Ascending Flame are open for all who wish to walk the Path of the Dragon and to carry the Flame of Lucifer in order to illuminate the Way for others. We don't aspire to be another occult order jealously guarding their knowledge and putting up ridiculous hierarchies in order to protect the secrets of power. We don't exclude from our Work members of other orders - it is not our purpose to hold anyone back in their personal Ascent. We believe that anyone with a passionate heart and open mind can tear down the illusions of the world and gaze into mysteries of the universe. Our wish and hope is to see the Current of the Dragon spreading and flourishing among those who seek the knowledge and power of Draconian Gods, to set the world on Fire with the Dragon's Breath, and to awaken the Desire of Infinity in sleeping souls, so that they could rise to the Stars and reach for Divinity.

In Nomine Draconis,

Asenath Mason
June 2013

Tree of Life

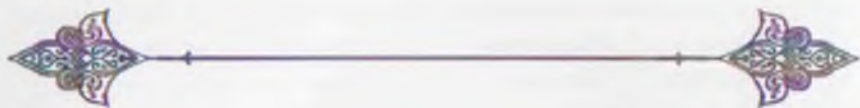


Atziluth
The Spiritual
Fire

Briah
The Mental
Air

Yetzirah
The Astral
Water

Assiah
The Material
Earth



Gnosis of the Void

Asenath Mason

The realm of the Nightside is chaotic and ever-changing. In order to move through dark labyrinths of the Nightside, we create maps and initiatory models by which we attempt to organize chaos into order, giving it logical meaning and coherence. We organize our world by putting it into structures, categories, polarities, opposites, etc. We tend to view time as linear: the day follows the night, the seasons come and change into another, we are born, grow, age, and die. Our whole world-picture is based on the desire of logic and continuity. Human mind finds itself confused if this universal balance is disturbed, if the forces of the Nightside start flowing into the world and reverse its natural order. But what actually is the Nightside? Let us think of all the things we know: familiar, logical, understandable, evoking the feelings of safety and confidence. The Nightside is everything else. All that lies outside the borders of safety, familiarity, logic, or coherence. It is the irrational, the rejected, the repressed, the abhorred, the feared, the disgusting, etc. It is the Qlipoth, shells inhabited by monsters and demons, excrements of Creation. All that we would rather not have in our lives. Consequently, we might wonder why would anyone want to enter the Nightside at all and let these forces into their world.

The Left Hand Path magic, which works with the forces of the Nightside, has a rather dubious reputation, as it includes things that magicians and initiates of other paths of spiritual development would never work with. Some view it as dangerous and unpredictable, with vague prospects of success.

Others are attracted to this magic by its dark demeanor, exciting practices, and a promise of fast results. Only few approach it with genuine understanding of its mechanisms and awareness of what it holds and how this initiatory process really works.

In present times, the most popular Nightside initiatory map is the Qabalistic Tree of Night, also known as the Tree of Death, or the Tree of Qlipoth. It consists of 11 worlds, or power zones, which successively awaken and activate certain magical powers and develop psychic abilities of the initiate. Tree of Qlipoth is viewed as the dark, or shadow side of the Tree of Life, the antithesis, or the negative counterpart. In fact, it is much more complicated. There are many theories about the origin and the nature of both sides of the Tree. Some of them view the Tree of Death as a huge reservoir of everything that the Tree of Life is not. Others compare the Tree of Life to an island on a huge, black ocean that surrounds it from all sides, also from above and below. This ocean is the realm of the Qlipoth and many magicians believe that it cannot be really organized or categorized as worlds or any structures, simply because it is raw, undifferentiated energy, pure chaos that contains everything and nothing at the same time. While the Qabalistic Tree contains only a limited number of realms, there are millions of Qlipothic worlds, paths and dimensions that have never even been mapped. Many think that it is pointless to use these forces as an initiatory model, as nothing here is predictable and nothing can be taken for granted. On the other hand, many magicians have worked successfully with the Dark Tree, surpassing the level of magical development that they would normally achieve through any other initiatory map, or progressing extremely fast in their personal Ascent. There are also theories that the Tree of Qlipoth is a direct antithesis or the opposite of the Tree of Life. The 11 Qlipoth existing on the dark side of the Tree represent forces and principles that stand in direct opposition to the 10 Sephiroth, contradicting the powers of the bright Tree. Even the number of Qlipothic worlds is a mockery of the divine unity and coherence of the number 10, which symbolizes God's perfection.

The realm of the Qlipoth enjoys a bad reputation and is viewed as the kingdom of Satan, the Adversary, identified with Lucifer or Samael, who rules over hordes of fiends and demons with his impure consort, Lilith, the Queen of Night. They are the primary initiators, guides and allies on the Qlipothic initiatory path, and in their kingdom we are faced with everything that we would normally keep out of our lives. Again then, we need to ask the question why work with the Qlipoth at all? Those who travelled on the path far enough to understand how the initiatory process works, will most probably answer: because this encounter with the Nightside is inevitable. The Nightside is not a distant realm existing on other planes and consisting of mysterious worlds and other dimensions. It is here and now. It is the ugly and cruel side of reality that we encounter every day, but we just choose not to notice. It is violence, famine, addictions, poverty, diseases, death, murder, war, rape, destruction, abuse, despair, fear, terror, disgust, and much, much more. We observe it every day and we are happy with it as long as it all does not concern us in any direct way. When we are confronted with the dark side of the world and become directly involved in it, for many of us this encounter leads to destruction. Few are strong enough to face this trial and emerge victorious and empowered. This is the Nightside on the mundane level, manifestation of the Qlipoth in our everyday world. This is also what you will have to deal with on the Qlipothic initiatory path. This encounter is inevitable indeed. It is not the question of if, it is the question of when all this will enter your life and put you through harsh ordeals that will shatter your world and transform it from within. To fail the trials is to succumb to darkness and despair, to be devoured by the Void. Only by succeeding with the initiatory ordeals, which manifest through the events of our everyday life, can we advance to another level of our personal Ascent.

An initiate of the Tree of Life, where all seems coherent and logical, and the path leads from one concrete point to another, will be confronted with the Qlipoth when they reach the Abyss.

Until then the map seems clear: in Malkuth, the Kingdom, we explore the body and learn to control our world in which we live in. In the astral realm of Yesod (Foundation), Hod (Majesty) and Netzach (Victory), we travel into the inner world of dreams, visions, fantasies, and imagination; through rational models of thinking we learn to form concepts, definitions, theories, and structures; and we also develop the sense of sharing and giving, embracing the other, and exploring the meaning of passions and emotions. In Tiphereth (Adornment), which is the center of the Tree, we learn the principles of balance and integrity, which are then brought into manifestation in the realm of Geburah (Strength) and Chesed (Compassion); here we also meet our personal deity, or the holy guardian angel, our personal image of Godhood. Then, while preparing to ascend to the highest triad on the Tree, Binah (Understanding), Chokmah (Wisdom) and Kether (Crown), the adept is suddenly thrown into the Abyss to confront their personal darkness, the Shadow within. There, we will have to face everything we ever rejected, repressed, or refused to notice. All of it, with no exceptions, and all at the same time. This is a harsh and traumatic ordeal, and actually, there are very few accounts of magicians who succeeded in this initiatory test. It is the direct experience of the Void, the tremendous, infinite force that exists as timeless ocean, containing all worlds and universes, destroying them in every moment and creating anew. the adept of the Qlipothic path, the experience of the Abyss is believed to be less traumatic, and we are better prepared for what awaits us there, as we confront, conquer and absorb our personal Shadow on each successive level of the path.

How does it look in practice? Let us take a brief tour through the successive worlds on the Tree of Qlipoth. First we have the Lilith Qlipha (The Queen of the Night), the Gate to the Unknown. Here we encounter first allies and guides on the path and the consciousness opens for the contact with the energies of the Nightside. The Flame of Divinity is ignited, the Kundalini Serpent awakens and begins its ascent towards Enlightenment, and the Goddess of the Night approaches to guide us through the labyrinths of the Nightside.

In the sphere of Gamaliel (The Obscene One), we encounter the Goddess of the Moon who introduces us into secrets of lunar magic, mysteries of witchcraft and sexual alchemy. This is the astral sphere of dreams and fantasies, imagination and hallucinations. In the world of Samael (The Poison of God), we drink the alchemical Poison, the elixir of death, delivered to us by the Angel of Death, Samael. In this sphere we learn about the mysteries of death and the separation of the soul from the body. Here we also encounter the Reaper and we are faced with tests of insanity, doubt and disbelief. In the last of the astral worlds, A'arab Zaraq (The Raven of Dispersion), we enter the path of sexual mysticism and we are faced with the ordeals of spiritual warrior. Here the awareness is moved from the body to the spirit, and the soul is liberated in ecstatic flight between the astral plane and the solar sphere. In the heart of the Tree, the Thagirion Qlipha (The Disputer), we meet our personal deity, the integrated concept of the Angel and the Beast, which is then balanced through the forces of Golachab (The Burning One) and Gha'agsheblah (The Smiter). Here, in the solar sphere, we learn the idea of Godhood and through ordeals of lust and suffering we become the Fire of the Apocalypse, the Smitters. The path of the warrior, initiated in the astral realm, is now completed, and we prepare ourselves for the journey through the Abyss. Beyond the Qabalistic Abyss exists the highest triad of the Tree, which in the world of the Qlipoth is the Unholy Trinity: Satriel (The Concealer), Ghagiel (The Hinderer) and Thaumiel (Twins of God). Here all laws, rules, and definitions are broken. We face tests of surrealism and absurdity and learn to find the Truth in what is concealed. Thaumiel represents the accomplishment of Godhood. The Eye of the Dragon is opened and the initiate is invited to enter the Void itself, the very Womb of the Dragon.

The Abyss is the window into the Void. It exists on both sides of the Tree and extends beyond, into the Womb of the Dragon. Here we are using the theory of the Qabalistic Tree described as a coherent structure, where the dark and the bright sides coexist together in universal balance and complement each other through polarity of opposites.

This is the foundation of most initiatory maps and models within magical systems based on the Qabalah. All that exists beyond the Tree is the Void, the Dragon, the force behind all creation and all manifestation. Here is where all maps, structures and definitions make no sense any more, where all we have learnt so far contradicts itself, where everything and nothing is real. Here we find the Black Tower that stands sentinel at the threshold of the Void, where worlds of Manifestation and Non-Being meet and intersect. It is the crossroads between dreaming and waking, between the slumber of ignorance and the awakened consciousness, the gate to the Womb of the Dragon and the channel for the primordial current of the Void.

What we know as "the Dayside" is only a small part of the timeless force that exists outside the universe known to man. It is infinite, ever-changing, undefined, and limitless. And when we become a part of this force, our spiritual journey becomes a continuous flow as well. It is the process of never-ending change, reconstruction and revaluation of our goals, interests, relationships, personalities, or means of self-expression. The form that we tend to describe the world with is limited, it is but illusion. Names and definitions attributed to things create limits and boundaries. Through the initiatory process of the Qlipothic path we learn to notice these limitations and transcend them. We redefine our world and we learn how to deconstruct it and create anew, by the force of our Will alone.

The Dragon is the raw, undifferentiated, and undefined force that does not pertain to laws of time and space and is not limited by human perception. It is important to point out here that the term "Dragon" does not refer to any specific deity or mythological character. It denotes the infinite, timeless current of the Void that flows through the gates of the Nightside into the world of man and can be tapped and used as evolutionary vehicle by those who seek to open the doors to this primordial force and embrace its power. Myths and legends across the world describe this force as a primordial monster, a dragon, or a serpent.

In the Scandinavian lore, we encounter several dragon-monsters: Jormungandr, the terrifying serpent holding the world of man in his coiled embrace, Nidhogg, who feeds on the very roots of the Tree of Life, Yggdrasil, and the dragon Fafnir, who guards legendary treasures and wreaks terror in the hearts of people. In Egyptian mythology, the Draconian principle of Chaos striving against Order is represented by the serpent Apep who ceaselessly attempts to devour the Sun and imprison the Sun God Ra in the darkness of the underworld. The Bible describes the terrifying Leviathan, the monster of the sea, and Behemoth, the dragon of the earth. Typhon, the fearsome monster from Greek mythology who battles the god Zeus over Olympus, is also identified with the primordial Dragon. Ugaritic myths mention Lotan, the seven-headed serpent of the sea, and Yamm, the ancient god of the sea who dwells in tehom, waters of the Abyss. There is also Tiamat, the dragon-goddess of Babylonian cosmology, the mother of the universe, whose story is one of the oldest myths of Creation. The world as we know it was formed from her flesh and human beings were created from the blood of her demon-consort. And there are many other mythological dragons and monsters personifying the force of the Nightside, the principle of primordial Chaos, Darkness and Void. In myths and legends, these beings are slain or defeated by heroes and gods who represent the new world order, the triumph of Light over Darkness. Gods and heroes of these myths represent human desire to understand and control the world by transforming Chaos into Order. In the Babylonian myth, Marduk, who defeats Tiamat and her hordes of fiends, organizes the universe according to a fixed pattern - he puts stars and constellations into order, creates borders between the world of man and the realm of gods, and locks the monsters and creatures of primordial chaos behind the gates guarded by specially appointed watchers. The world becomes a safe and familiar structure, where everyone knows their place and all beings act out their appointed roles. Yet, this is all but illusion, as the Void is too immense, too powerful, too tremendous to be locked out of the world and kept away by artificial borders.

The walls crack and tumble down, the gates are unlocked and opened by those who seek the power of the Dragon, the universal balance is continuously disturbed, and the monsters of the Void enter the world of man to wreak havoc and destruction and to guide those who call them, leading the souls of initiates into the winding labyrinths of the Nightside.

Human mind has a tendency to define, categorize, rationalize, make comparisons, seek analogies, attach shape and meaning to what is incomprehensible. Even among magicians, few can admit that there exists something that cannot be put into structures, dissected, analyzed, or understood. Thus, we tend to view the Tree of Qlipoth as the negative reflection of the Tree of Sephiroth. The truth is, it is much more complicated. The Nightside is an infinite mass of tunnels, paths, power zones, spheres, worlds, and dimensions. Nothing here has structures, there is no symmetry, and nothing is predictable. Nothing also corresponds in any direct way to the Tree of Life. All form is in the Void and the Void manifests in all forms as well. The linear sense of time, which is the part of the Dayside consciousness, does not exist here. The illusion of time and space is shattered and all becomes simultaneous. All merges and all becomes one. Magic of the Void is intuitive and irrational. There is no map that would describe the immensity of the Nightside. Tree of Qlipoth, with its Tunnels of Set and Qlipothic power zones, is merely an outline of what this tremendous realm really holds. A traveler through these paths and spheres will encounter powerful guides and allies, as well as vicious enemies who will try to rip the soul apart and feed on its immortal essence. We will reach wonderful worlds and beautiful places, but we will also be drawn into black labyrinths, where nothing makes sense and where we can easily lose ourselves, forever wandering in despair and confusion. At one time the journey will seem like a beautiful adventure, at another, it will be a horrible trauma. Here everything becomes one, terror merges with fascination, beauty with repulsion, disgust with delight. All this awaits us on the path and all this has to be accepted as a natural part of the Qlipothic initiation. With each initiatory level, horror and madness disappear and yield to ecstasy and fascination with what we have just experienced.

To understand this process, we have to realize that this is the journey to wholeness, retreat into ourselves. This retreat is cathartic and leads to inspiration and integration. As we travel through successive layers of ourselves, we explore all that seems repulsive, detestable, terrifying, hideous, and seemingly unacceptable. All this has to be confronted, absorbed and embraced with joy and delight. Consciousness freed from the shackles of matter is liberated, but the body is the temple and the altar in the alchemical process of spiritual transformation. By exploring that which seems repulsive, dangerous or forbidden, we transgress our limitations - this is the way of the Olipoth.

In ancient mythologies, folk legends, or simply dreams and visions of those who caught a glimpse of the Nightside, monsters and creatures of primordial chaos personify all that does not belong to the world of man, all that is alien, unknown, unfamiliar. Amorphous beings, eldritch horrors, alien hybrids composed of parts borrowed from legendary beasts or different animals, all these represent the primordial character of the Void, where all and nothing exists at the same time and words and symbols can have all possible meanings or none at all. They reflect chaos and disorder of the primordial Darkness, while the younger deities, born in the new structures of the universe, are usually depicted in human form, in order to represent the comprehensible world, the visible and the familiar. These creatures born in the Womb of Darkness, dragon gods and spirits of myths and legends, ancient Titans and Giants, or even the Great Old Ones of the Necronomicon, they all carry the essence of the Void, the primordial Dragon, but none of them is the Dragon. They are merely sparks of this limitless force perceived by the limited human mind. The Dragon should not be perceived as "god," "spirit," or any tangible, defined being, even though many entities can be viewed as manifestations of the Dragon's essence, intermediaries that help us tap and understand this infinite current. We use shapes and names to represent the energy of the Void in a tangible way, to grasp and understand its essence, but human mind is not predisposed to experience the Void, which is nothing like the world we live in: there are no walls, structures, boundaries, directions, time, shapes, names, or definitions.

There is nothing and there is all. There are all gods and none of them at the same time. It contains everything and nothing, and all of it is real - as long as we believe it to be real. The Dragon itself is undefined and intangible. Gods and spirits who carry the primordial Draconian essence are but manifestations of this force but none of them is the sole or complete representation of the Dragon. The force of the Void is the raw, primal energy, the Womb of the Dragon, where all worlds and all living beings where born and where they can be re-constructed and re-created anew.

This process of re-birth, or re-creation, is the purpose of the initiatory work on the path of the Nightside. It is the dissolution and re-construction of consciousness, personality, the ego, identity - all that constitutes the picture of ourselves with which we tend to identify. With each initiation, this picture is broken, shattered, reshaped in order to suit the level of personal Ascent. With each level, our perceptions, goals and interests change and develop. This transformation does not come without a price, and with each initiation we are faced with the necessity of sacrifice. Primordial monsters and dragons arrive with lightning and thunder, ripping the sky asunder and wreaking havoc across the world. This is symbolic of Draconian illumination. Once we step on the Path and become a part of the current, the Black Flame of the Void, the primal fire of the Dragon, will gradually burn any obstacle that stands in our way in the pursuit of Godhood. To understand the nature of this process we have to be aware that the whole transformation occurs within our consciousness and only manifests in events of the physical world, pushing us to rearrange our lives in order to suit the destiny that is opening for us. This task is by no means easy, and sacrifices that need to be made in order to follow the path are often frightening and traumatic. The "obstacle" on your path of spiritual Ascent may appear to be your spouse, your parent, your child, your job, your house, and so on. Are you ready to leave it behind and move on with the current? The truth is, when the process is already in motion, you may not have a choice and this will happen anyway, regardless of how badly you might want to prevent this transition.

This is the nature of the Qlipoth. Many will come attracted by the path, few will remain, ready to accept and find the power in what it holds. The only way to succeed on the path is to open yourself to all that may happen, and when it comes, you need to embrace it and transform weakness into strength, fear into courage, poison into the elixir of life. This is how you gain power and learn to shape your life. The path of the Nightside makes a lot of things possible but they are never delivered to you on a plate.

The crisis on the spiritual path occurs when we gaze straight into the Void, when we face the madness and terror of the Nightside, when we have to face the ugly truth about ourselves and the world around. The experience of the Void tears down all layers of the psyche, leaving the very core of our existence, naked and stripped of all protections, defensive mechanisms, walls and shields that we tend to build around ourselves. We drown in the black waters of Tiamat, and we become the living manifestations of the Void and the active channel for its energies. The initial phase of this process can manifest through all sorts of negative phenomena - many magicians speak of broken relationships, loss of job and material foundations, deaths in the family, diseases, misfortunes, etc. When this happens, we usually withdraw or try to protect ourselves by magical tools and rituals. The truth is, we cannot protect either ourselves or those who surround us from the dissolving essence of the Void, because things that happen around us are manifestations of our Will and they happen because we want them to. Even if we do not realize it now, there will come a moment in our lives when we will look back and we will know and understand what happened and why, and we will also know that it had to happen, regardless of all the pain and despair it caused. When the energies of the Void manifest, people are scared and confused. It is the moment when we tend to question and doubt everything. However, once the process is set in motion, it cannot be stopped.

It is not easy to understand and accept that it is you and you alone who is responsible for this, that all good and bad things happen because you have brought them into your life, by your conscious or unconscious Will - it does not matter, because the unconscious will be sooner or later brought to the light of consciousness anyway. Few will be able to accept this responsibility and live it with. It is no use to flee, abandon the path, or build more walls and shields around - all this comes from within.

The Void is not a place, sphere, or anything that can be explained by definitions or described by terms of Dayside consciousness. Its gates cannot be closed and opened at will. It is all around, ever-gaping, ever-moving, changing at each single moment, powering up Hunger and Desire, which is the most powerful driving force in the universe. It is the raw and pure force of cosmic consciousness, the driving principle behind all creation and all destruction. We carry the Void inside - it is our inner Shadow, the Beast within. It is the Hunger that we all feel at each moment of our existence - the desire of power, love, admiration, money, success, health, peace, comfort, rest, sleep, food, sex, etc. There is always something we crave for, something we lack, a promise of fulfillment. It is the energy of the Void that motivates us and drives us to act. This is the dynamic force of evolution, the very vehicle of spiritual Ascent. Successive levels of Qlipothic initiation give us a glimpse of this force, but even if we expand consciousness by mind-altering techniques, we will still not be able to grasp the immensity of the Void. We will merely move the walls of perception further. In order to experience the Void, we have to enter it and let ourselves be transformed by its primordial current. This is the alchemical rebirth in the Black Waters of the Abyss, in the coils of the Dragon. As Draconian adepts, we seek to enter the Void and recover the primordial consciousness that is contained in the Womb of the Dragon, the timeless and immortal Draconian essence of personal evolution.

There is no Abyss to "cross," no walls, shores, or boundaries. When we stand in the heart of the Void, looking out from its immensity, the universe seems small and limited, and all that mattered before is seen from a different perspective. Here we become aware of all possibilities, and we can gaze into past, present and future. Here we are also freed from the bondage of destiny and we can shift the world and change the patterns of events by the force of Will alone. This is the liberating experience to which we prepare ourselves through the successive levels of Qlipothic initiation, the gnosis of Self-Deification.



Sutuach



Setnacht

Prater Eremor



he Priest begins the ritual with a suitable opening, a banishment of the Cross of Duat:

Aaaaaaa (vibrates the word with the hand touching the forehead)

Ooooozor (solar plexus)

Aaazaaa (genitals)

Zaaieoo (right arm)

Azaeeii (left arm)

leozaaa (arms crossed)

Khoeoo (arms open)

Oyyyyt (arms closed)

The Priest lights the Black Flame and speaks:

Oh breathing, pulsating Flame of Life.

This flame, ignited by the Dark Current, keeps me going. This is what I am. And this is what you are, Set. Wanderer on the Path of Change. In my kingdom I am the eternal warrior, and where I stop, in order to be like you, you are behind that border too. I rise to the true greatness when I am lifted beyond my limitations. True initiation never ends. All life is Becoming.

My Will is done: ...

(The Will is expressed in past tense or by means of a power word, e.g. a word sigil).

Ankh af na Xeper!

The Priest rings the bell 9 times and speaks:

I am on my Way! The sound of my voice is carried into the world by the four winds. I shall BE throughout millions of years.

My Will is done: ...

Xeper em eh.

The Priest burns the incense and speaks:

Oh Bringer of Darkness, God of thunder, storm and lightning, the heat and the cold that you exhale. I am your companion. I breathe your breath and I fill my lungs with your fire. Come forth from the Dark! I breathe your breath, great Sutuach!

My Will is done: ...

Pert em kerh, Sutuach!

The Priest points the dagger at the first arm of the Pentagram of Set:

Hail Set, Watcher of Infinity, mighty Sutekh! Your gaze is the lightning and your call is the thunder. Your companion is the storm.

My Will is done: ...

The Priest points the dagger at the second arm of the Pentagram of Set:

Your Black Flame burns in your eyes and in my heart. You are eternal, powerful, Lord of Light and Darkness. You are the source and foundation of Light. Hail Set.

My Will is done: ...

The Priest points the dagger at the third arm of the Pentagram of Set:

The seals are broken and the gateway to the seven stars is wide open. The veil is torn apart and the Way spreads before me. The shrine is opened in the temple of the one with many faces. Hymns of war and love accompany me on the steps of Becoming.

My Will is done: ...

The Priest points the dagger at the fourth arm of the Pentagram of Set:

Lord of storms, lightning, and the desert, I travel with you in your barque throughout millions of years.

**Ba ar pet sat ar ta. The soul to heaven, the body to earth.
Uab ba-k am neteru. Your soul is pure among the gods.**

My Will is done: ...

The Priest points the dagger at the fifth arm of the Pentagram of Set:

**Sesep-nek aru neter aaa-k am xer neteru. You have the shape of the
god. You have become great before the gods.
Ahau pa neheh. Life is eternal.**

My Will is done: ...

The Priest points the dagger again at the first arm of the Pentagram of Set and speaks:

**Ar heka neb tetet neb tetu er-a sut, aha neteru er-sen paut neteru
temtiu.**

**May the gods and their children listen to my voice and my magic
and may they crush those who wish to make me silent.**

My Will is done: ...

The Priest points the dagger at the center of the Pentagram of Set:

**Magic works by the power of my Will in the core of my heart.
KHUT-NA-EM ABTA!**

My Will is done: ...

He opens the seal and directs the force into himself by tracing widdershins, with the dagger, a large circle in front of him, in the air. As the spiraling vortex narrows down, the energy flows to him in the shape of a funnel.



The Pentagram of Set

**I speak your true names:
Io erbeth, Io pakerbeth, Io bolchoseth, Typhon, Sutuach.**

The Priest begins to chant the mantra:
(It can be accompanied e.g. by rattling or drumming)

**Sha.
Sha.
Sha.
etc.**

The force is directed and focused in the solar plexus.

**Sha. Anat
Sha. Anat
Sha. Anat
etc.**

The force is directed to the lower belly.

Sha. Anat. Ata
Sha. Anat. Ata
Sha. Anat. Ata
etc.

The force is directed through the solar plexus into the head.

Sha. Anat. Ata. A-Sha.
Sha. Anat. Ata. A-Sha.
Sha. Anat. Ata. A-Sha.
etc.

The force is directed back to the solar plexus, where it spreads and surrounds the Priest like an energy sphere.

The mantra changes to:

Suuuuu. Taaaaa.

The manifested Will of the Priest (the sigil, the idea, visualized words, etc.) is now envisioned on the surface of the sphere. The sphere is growing. It grows around the Priest, then around the temple, and finally around the world, carrying the Will into the universe.

The mantra (and the background music) is silenced:

My Will is done.

The Priest raises the chalice:

In the beginning was the Chalice, the Nothingness of unlimited possibilities, I must go my way, for I was bitten by the Snake in the Garden of Lilith and its poison flows through my entire being. I am the pilgrim on the Path of the Chalice and the Fire. Kadesh carried the Chalice filled with Water and the Flaming Torch into the world, to put out the flames of hell and to set heavens on fire, therefore I am free to decide and choose my Way, and my power grows on Love, not on fear or greed.

Light and Darkness are dissolved in Love and exist no more.
Day and Night are united in Love in the Chalice of Nebet-Het, knowing that in the morning the sun will rise, and the light that brings life is born in Darkness.

I carry the mark of Ascent on my forehead, in the center of the cross and in the heart of the circle.

The Priest marks the inverted Tau on his forehead with the Sacrament from the chalice.

Meshkent! Pakerbeth! The feathered Serpent-Dragon arises in me. For there is nothing that can bind the divided except for war and love, but only the love without pity, unconditional, can unite these two, and only love divides them, making the Growth possible. I am the Man of the Earth, I breathe in, and I am the Hermit, I breathe out, and I am the Lover.

Sut! Anat! Take me under your protection, let all that is directed against me burn in your fire. Let your rage pierce the silence and destroy my enemies, whatever direction they may come from.

Shesat! Erbeth! Give my eyes sight, give my arms strength, give my voice power, give my heart courage, give my thoughts clarity, and give my senses sharpness.

Kadesh! Ablanathanalba! Fill me with joy on my Way and let me set my eyes on the horizon, because the heart and the blood of Set strive for Infinity and the Grail of Nephthys.

The Priest drinks the Sacrament from the chalice.

With the power of Shesat my plan is well prepared. With the power of Erbeth it is creative and fulfilling. With the power of Pakerbeth, it drives my ascent of Becoming. With the power of Meshkent, I am protected: below me, around me and within me. With the power of Io, I have the strength and I shall conquer all that stands in the Way. With the power of Anat I defeat illusions. Daydreams and illusions exist no more and the truth stands before me like a shiny black monolith. With the power of Ablanathanalba, I lift my wings and fly into the valleys of Eternity, until I reach the western sea. And with the power of Kadesh, I find desire and fulfillment in the acts of my Will.

The ritual ends with the Priest speaking the traditional words of closing:

**I am strong in my Will.
What I have set in motion, will guide and test me.**

The Black Flame is extinguished.

And so it is done.






Hecate - Blessed Mother of Witches

Pairika - Eva Borowska

For JD - White Night, thanks for inspiration

 First accounts of Hecate and her cult are found in ancient Greek myths and legends. Her origin is rooted in Thrace and Caria, from whence her cult spread to Greece and Rome. She is the only daughter of the Titan Perses and the star-goddess Asteria, who endowed her with the power over the threefold world: the heaven, the earth, and the sea (hell). She has many names and epithets, under which she is known in many different regions and cultures. As the goddess of the crossroads, for instance, she can be related to the Voodoo tradition, where the lord of the crossroads and mysteries of death and darkness is Baron Samedi. The crossroads was the center of her cult - there her worshippers placed the statues of the goddess with three faces, and there, at the time of full or dark moon, she received offerings of food and drink. She is the chthonic goddess, the patroness of agriculture and the guide to the underworld. Identified with Diana, she dwells in the darkness of hell, together with Hades and Persephone. As the torch-bearing goddess, she illuminates the black labyrinths that lead to the throne of Hades. In this aspect, according to the forgotten Atlantean lore, she is also the sister and the mother of Lucifer, the Lord of Hell, but she is also his opposite, as Lucifer is the god of the sun and the east, while Hecate is the mistress of the moon and presides over the direction of west. The flames of her torches light up the primordial darkness as the guiding fire of illumination and self-deification. She exists beyond time and gazes into the past, present and future, teaching her children the mysteries of soul transformation.

She is beyond All. Her throne exists outside the universe known to man, beyond Akasha, one step further than Thaumiel on the Dark Tree, in the blackness of the Void, outside the borders of darkness and light. She is there and she is nowhere, for time and space does not exist where she is. The portal to her realm is the moon which burns with the green stellar flame, illuminating the path to her throne. She can also be reached through a black vortex that carries the soul to the Other Side. Her throne is built of stone, on the top of a golden pyramid, in the heart of Infinity. She also resides in the Gamaliel sphere, where we can meet her for the first time on our journey into the core of Darkness, together with Lilith and other initiators of the Nightside.

As the Lady of the Moon, Hecate personifies the feminine current and she is connected with the element of water in its mystical aspect and with the female menstrual cycle. Hecate protects her priestesses, answering their call at the point of the crossing roads, under the light of the moon. She listens to prayers of her devotees, endowing them with the power to curse and bless, teaching them wisdom, and opening the doors to forgotten knowledge. She is the patron goddess of witches, sorcery and necromancy. She is also the one who gives life and takes life, therefore, she was often called to assist women dying in childbirth. As Hecate Antea, the one who sends visions, she bestows her gifts through dreams, visions and trances. For this reason we can associate her with Thanatos, the god of Death, Hypnos, the god of sleep, or Morpheus, the gods of dreaming. Hecate holds the keys to mysteries of divination. Originally, the art of divination included such tools as e.g. a sapphire hanged on a piece of an ox skin in the form of the pendulum. Today, these tools are also made of other gems, charged by the priestess or a priest in accordance with the energy of the goddess. Hecate is also the patroness of warrior's trance of fury and she presides over the Wild Hunt, leading the midnight cavalcade through worlds and dimensions in their hunt for souls. Finally, we can also associate her with the Sabbatic rites and festivals, where she rules with the Lord of the Night, revealing the secrets of fertility and transformation of the soul through sexual ecstasy.

Hecate reaches to everyone and always listens to those who approach her with love, respect and devotion. She guides us through our inner darkness, to the very root of human nature, ruthlessly revealing all truths and all lies. Those who turn to her with false hearts and wrong intentions will be thrown down from the path that leads to her throne into the chaos of the Void and lost forever. Those who walk the path with respect and devotion will be rewarded with her blessing and their eyes will open in illumination of Eternity and Immortality. This is experienced as being guided by the silver light that cloaks the priest or priestess, empowering their energy and strengthening their aura. Sometimes she comes with frogs, snakes and dogs, sometimes with birds, such as owls or eagles. Other times, she herself shifts into the animal form to communicate with the practitioners. She is the patroness of the hell hound Cerberus who guards the entrance to the Underworld. Accordingly, Cerberus reflects her threefold nature and is often depicted as the hound with three heads. Hecate's manifestations also include a female figure with three heads, of which one is human, while the others are the heads of a dog or wolf, or a donkey, bull or horse. In modern witchcraft, she is identified with the concept of the Triple Goddess and imagined as the maiden, the mother and the crone. Sometimes she is depicted as sitting on the throne, sometimes in a standing pose, with the torches in her hands. In this sense, she embodies the cycle of the seasons: winter/death, spring/birth, and autumn/ageing, and she is connected with Diana, the goddess of nature and the mistress of the moon. Hecate/Diana protects her devotees and teaches them the mysteries of the female cycle of life and death. She is the Dark Mother with a black face, and the patroness of witchcraft and blood sacrifices. Connected with Lilith, Az, and Babalon, she is the ruler of spectres, shadows and illusions that can only be shattered by her love and blessing on the path that leads to liberation from the shackles and lies of this world.

Hecate teaches her children how to lift the veil of illusion of the world and how to shape the destiny according to our will, belief and desire, both within and without. She presides over the path through the Tree of Life and Death which has to be successively explored and its ordeals faced, in order to reach to the very core of knowledge and power, rediscovering the lost wisdom. Her vehicle is sexual magic and blood, through which lifts the soul of the devotee and transforms it with her own essence. She is the one who opens the way to spiritual Ascent, purifies the soul, and teaches the art of manifestation of the Will, unlocking gateways to the secrets of universe and removing the veil that covers the eyes and conceals the truth. The blessing of the Goddess of the Nightside is bestowed in the form of a kiss on the Third Eye that shines with the light of clairvoyance. The sacrifice of our own life essence opens the tunnels connecting our personal Temple with Hecate's Throne. The flame of her torch shines on the flickering path through the labyrinths of the soul which is marked by her emerald green essence. The sacrifice and the receiving of her mark is the token of love and devotion to Hecate that opens the way to her gifts and blessings. Those who will give themselves in love to the Black Queen will be blessed with her eternal presence and she will walk with them, protecting and empowering them on their path to Godhood.

Hecate is the mother and the teacher. She gives life and assists in the first steps on the path of spiritual liberation. She punishes those who approach the path without the pure heart and with false intent, and she rewards those who choose her way with true devotion. She guides her children through the backwards path that leads to the very source of primordial power, removing all limitations and teaching how to overcome fear and doubt. Her children ascend to Godhood through the axis of the world from which they can gaze into all worlds and all dimensions. Hecate provides the adept with tools and formulas and shows how to use them on the way to her throne that is also the way of self-transformation and self-deification.

From her throne she observes the whole world, its false religions and feeble structures. Time does not matter for her, as she knows that one day all will return to her eternal womb. She is the everlasting love and patience , the ruling force of all things.

References:

1. *Mitologia Grecka*
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3. Lodge Magan, Various Authors: *Hecate the Goddess of Darkness, Magic and Moon*
4. Michael W. Ford: *Book of the Witch Moon*



Mea Magna Mater Hecate

My Immersion in Multicolored Blackness

Selene-Lilith

Dedicated to Asenath Mason - my Goddess in flesh

„I call you, Goddess of the Moon
Lady cloaked in the Night and the robe of stars
Mistress of life and death!

I invoke you, lady of blood and witchcraft! (...)

Great Mother!

Eternal Witch!

Come forth to us!”

(Lodge Magan: The Sabbatic Ritual of the Horned God and
Goddess)

Invitation to Divine Realm

The purpose of this article is to look at the Great Mother Hecate in Her divine Darkness, flashing with all shades of goddesses, with the special emphasis on the three colors: white, which represents freedom - red signifying sacrifice that needs to be given - and black, the purifying metamorphosis. These three colors are one - this is the gift of the Great Mother. For countless millennia, Her divine realm has been the source of visions received by ancient and contemporary devotees.

They vary from tale to tale in their oral tradition, and they inspire writings of poets, novelists, and playwrights. We find the knowledge of the Great Mother in works of art, but to me Her Blackness - alchemical, transforming - comes from personal insight into the divine realm of She who was the origin of all things. My wish is to take the reader on a journey through "my" world of Hecate, reveal the visions, colors, and flashes, share reflections, present the Goddess as She presented Herself to me, in the splendor of Her Power, in Her Might that transforms us every day, illuminating a unique Path that leads to godhood. I invite you to the world that exists inside of me, and which manifests to man, emerging from primeval depths of the unconscious in moments special, sacred, revealing secrets of ancient and eternal power of the Divine. As I have always experienced the Mother as a part of me, and at the same time an enormous, infinite Essence, I will also try to convey my thoughts through short literary fragments of my own authorship, presenting the way I see Her, the way I perceive Her Maternal beauty. In this black but multicolored manifestation She appeared to me and Her other children, crossing the boundary between the worlds. I hope the reader will follow me without fear into the divine realm of She who was the First - the realm of the Great Mother Hecate.

Female I Cing

*there are many Mothers
young
bathing in crystal depths
luring sailors with their mermaid singing
absorbing whiteness of bleaching bones
eternal Maidens
mature
painting their lips with bloody crimson
dripping the timeless color of life
making love among thorns*

*smelling with the essence of headless priests
eternal Lovers
old
whispering wisdom through their last teeth
revealing the miracle of decay
smiling through eternal spread of cards
life-death-life
Crones for a moment
only They*

*live by the new moon
to emerge from ancient tombs
young again
always beautiful
always wise
among million colors of existence*

*I have many Mothers
to each of them I am a different and the same Daughter
crystal blood-red rotten-black
divine daughter
Magna Mater*

Eternal Beginnings

In the beginning was Something. Zygmunt Kubiak in his *Mitologia Greków i Rzymian* reveals the secrets of the beginning. And so we face Chaos - for the ancient Greeks, Chaos was a deity of neutral gender, "it," not "he." What are we dealing with, then? The Abyss, the Void, the Nothingness. What does the Void look like? What is a Deity that contains nothing within, or is it the Nothing? It is enormously difficult to imagine Chaos. We live surrounded by multiplicity of living beings and objects devoid of consciousness (or at least viewed this way), always among something, that is why we find such Chaos-Nothing intriguing, incomprehensible. Philosophers, however, will soon think of Chaos as "something," a mixture of elements.

Our mind is capable of understanding this conception, not in full, though, but can we really know the Gods in their totality? This mixture of elements contains the primordial matter, there are male and female principles - it may not be the androgynous Being yet, but it is definitely divine Something. From this unique, primordial Chaos, arises She - the Goddess, Magna Mater. She is not born in Chaos, as She is the first to possess the ability to give birth, and even though male Gods will try to deprive Her of this ability later, giving birth through the head or the leg (like Greek Zeus), it is all but a jealous attempt to separate the Goddess from Her maternal rule and child-nurturing powers. Thus, in the beginning was Chaos, and Chaos was the beginning of the Goddess. What does "in the beginning" mean? There is human time and divine time, which is often referred to as mythical. Our time is the past, the present and the future, at least this is what we experience every day. We are unable to perceive or define life in any other way. But for the Gods, time does not exist. "(...) For the Lord one day is like a thousand years and a thousand years is like one day," as it is written in the New Testament. A similar observation is made by Salustios in the fourth century. In the treatise *On the Gods and the Cosmos* (4,9) he writes: "These things did not happen at a particular moment, but they always are. And the mind sees all things together, but utters one word first, the others later." Thus, time is not. Modern science (quantum physics) confirms this approach - the reality is quite extensive, and the concept of cause and effect, as well as time sequence, are merely an illusion, impression received by the brain. Therefore, the origins of the Goddess are eternal and She has always been here.

Magna Mater

She, the First One, the Eternal, contains in Herself the full potential of existence - She is androgynous, male and female, but in fact, neither of these - She is the Whole, the foundation (as She is referred to by Hesiod). She has many names and faces, even though each of them is dark.

She is dark white, dark red, black. What is She not like? She is neither good nor evil, for what does it actually mean? What is considered good by one person, brings loss, discord and wrath to another. But is loss necessarily evil? When one door shuts, another opens. Is discord evil? Let's look at the Greek goddesses Eris (Discord) - one of them provokes strife which does not lead to anything constructive, the other inspires sports, competitions, arts, and philosophies, awakens the desire to rise above the others, to create, to change the world and to influence human consciousness. Thus, when we stop judging, stop saying "good" or "evil," we will become closer to the Goddess who is described as "dark." IHVH, or Adonai, Ehohim, separates Light from Darkness when he creates the universe - darkness is associated with waters whose origin is unknown to us (The Bible avoids female elements, strives to reject the Goddess, though, fortunately, not always succeeds). The existence of waters precedes creation of material world. They are dark - this is the nature of the Mother, Her yin, Her potential, Her timeless essence. It is not possible to separate light from darkness - is day "good" because we can see the surrounding world? Is night "evil" only because it is dark? Does shadow exist without light? We need both day and night - time to act and time to rest, yin and yang, Her wholeness, Her Book of Changes. She exists in each of us - in the female and in the anima of the male. She changes our consciousness, initiates transformation that leads to rebirth. This process is accompanied by such elements as water, the underworld, the tomb, the coffin, the witch's cauldron, the mountain, the cave, the cavern, the House from my dreams and visions. Inside of Her the shaman dies and arises reborn - he is torn to pieces, "stripped" to the very skeleton, so that he could adorn new "garments" of flesh, a new, conscious body, endowed with knowledge and magical skills. She exists! She is divinely dark! She creates monsters, demons and spectres, rules in hell, presides over war and destruction, devours dead bodies. She craves for bloody sacrifices, castration and death. She is terrifying and She is benevolent.

She is femme fatale - She lures and She destroys. She is the negative anima and She is the pure Love. In the past Her companions were kings and rulers - voluntarily accepting the role of the sacrifice in Her sacred rites, dying for the Goddess. Slain and buried in the Mother, they were believed to rise reborn the year after, returned to the world by the earth. Aeschylus describes Her in the following way: "(...) the One who gives birth to all, creates, and then absorbs in order to conceive anew."

My Divine Mother Hecate

Mea Magna Mater Hecate is called the Mother of Gods, Queen of Witches, Queen of Hell, Heaven and Earth, the lunar Goddess. It was She who created the solar God Lucifer - Her brother, son, and lover - and Belial, and other gods. She is also the source and origin of all magic, also black. When Magna Mater appears at the crossroads, She comes in the company of Her dogs, phantoms and spectres. It is She who bestows on witches the power over the forces of Nature. The Mother loves wild animals - wolves, snakes and hounds. Such is the Goddess of my visions. In this form She manifested to me in my dreams and through the eyes of my soul.

All begins at night. All shall survive in the endless night. In darkness I wander through streets of a town that for me represents Hell, Earth, and Heaven. I am not afraid of the dark. I walk towards the House - I know She is waiting there for me. We have not seen each other for such a long time. I must meet Her this night. I reach the House that stands at the crossroads of sleeping. No, this House does not sleep, it is awake, alive, waiting in anticipation. It is huge, its empty windows are dark, there is no light to be seen. I approach the Gate and I gaze into the darkness of my Garden. I am not alone here. Someone is sitting by the fire, waiting for me. It is strange, the flames do not light up the night, do not disperse the darkness around. In a wondrous way they merge with the blackness, they swirl and writhe like serpents. Suddenly, the fire grows and I am allowed to look into the eyes of the dark Figure. The old woman, dressed in a black robe, starts shining with the same light that radiates from the fire. It is the light of the Mother.

Now I face Hecate Herself. We are so alike, both dressed in black, with torches in our hands. Unlike me, She has been here for millions of years, but what is time? We are young and beautiful in the same way. The Mother is accompanied by Our beloved dog - he is huge. So many times I found consolation in the touch of his black fur, so often he protected me from the disease of the human world. I embrace Hecate and we become One. I absorb Her flame and Her blackness. I am purified. I become blood-red, dark, and pure white at the same time. I have longed for it so much, craved to become alive again. I have missed Her for such a long time. Her and Our divine beasts. This House exists in the realm of dreaming, I come here when I need the Mother's help. She waits, looks after the House, nurturing the dark female essence of the Garden. She shines the light of Her torch on me, pointing the way. She illuminates the past, the presence and the future of my soul. She whispers the words of wisdom, the promise of guidance, and She always keeps Her word. She grants freedom that can only be obtained when you walk through the Darkness. The Mother guides me to the House - I descend to its lower levels, into Hell, and I return to the Earth so that I could face the Light. I walk with Her and Our beloved phantoms, snakes and dogs. Dark night, dark House, the light of the multicolored anima. I shall never be alone.

My Hecate is the end and the beginning, mystical transformation through death into rebirth. It is a great honour to participate in this metamorphosis gifted by the Goddess. She does not grant anything to the weak. She helps, but She wants Her children to be strong. Hecate is benevolent to all Her children - man, animal, or plant. Yet, at the same time, She is responsible for the destructive force of magic and the cruelty of the Nightside. She rules our lives and destinies. How does the Black Mother lead to the Light? Let's remember that She holds two burning torches in Her hands. Zygmunt Kubiak refers to Her power by describing Her fight with the Giants during Gigantomachy ("War of the Giants"), when Gods struggled to defeat these fearsome and dangerous sons of Gaia. Kubiak points out that Hecate wears a shining tiara - again darkness merges with light. Her name can be translated as "She that operates from afar." Hecate is the primal Goddess, She does not come from Greece, She appears much earlier in Asia Minor.

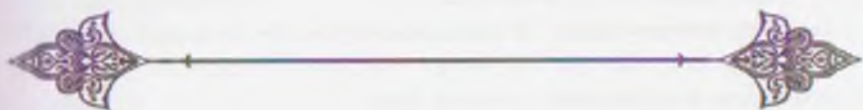
From publications released by Lodge Magan, we learn that She was the first to emerge from Chaos. Her love and care that She offers to man is also offered to the Gods. Everyone remembers the sad story of Demeter and Persephone. Demeter - sister and lover of Zeus - had a daughter, Persephone. When her only child became missing, Demeter cried and wandered aimlessly. Her despair was so great that the earth ceased to bear fruits and men and animals were dying of starvation. Demeter wandered around the whole world in search for her beloved daughter, neglecting her duties as the goddess of the fields, abundance and harvest. All she could think of was her lost child. Each loving mother would do the same. On the tenth day of her search, Demeter met Hecate. The primordial Goddess had torches in Her hands. She heard Persephone's cry, but She had no knowledge of what had become of the young Goddess. She did not leave Demeter, though, and offered help. This is the action of a truly compassionate Being. Both Goddesses, holding the burning torches, went to Helios for advice, for no god would know the happenings on the earth better than the God of the Sun. The journey to the bright, golden Helios, is the quest for knowledge. It is also our quest, when we often have to take the fire of knowledge and passion and set on a journey towards the Light of Gnosis. Helios revealed that Persephone was abducted by her uncle, Hades (Pluto). He informed the Goddesses that all that happened with the consent of Zeus, young Persephone's father. What a lack of fatherly feelings! What a cruelty! Zeus knows that Demeter is in despair but he cares not. He has already sealed the agreement with his brother who lusted for Persephone. This agreement is between the men, women's opinion does not matter, regardless of the pain it caused to the mother and the daughter. The male Gods have already reached consensus and rejected the Goddess - Her opinion and love are not taken into consideration. The Earth cries. Zeus not only chooses not to ask for their consent, he does not even inform the Goddesses of his decision. Female tears and suffering do not matter - this is the total rejection of the anima. The Goddess is only given help and consolation by another Goddess, and then by mortal women. Only a woman can be compassionate to another woman - only a mother understands another mother.

Both Goddesses are strong enough to fight for the right to be given the answer and to change the male decisions. Hecate - the Goddess of Darkness - conquers Demeter's Dark Night of the Soul. She illuminates the way to gnosis, shines Her light on the path and leads to enlightenment. The suffering Demeter is not alone any more. With another Goddess, and with her female self-worth strengthened, she can move forward and find her beloved child.

The Goddess - Mine and Yours


My Great Mother Hecate is the lunar Goddess, bestowing Her powers on women, transforming them, guiding to the light of knowledge. She loves, offers Her compassion, and helps to go through the most terrifying nightmares of life, through the darkness of fear and ignorance. This is how I see my Great Mother. We all can think, read or speculate about Her, or even wonder if the Goddess really exists, but not all of us will see Her in such personal manifestation as She reveals to those whose lives She enters, those who need Her and are strong enough to walk Her divine Path. Or perhaps, each of us can find Her in a different form, for She is the Mother of all of us and She will always be in our bodies and our minds. Our Magna Mater!





Night on Bald Mountain

Cyril Matytsin

According to Slavic legends, at the night of Summer Solstice, when the fern flower is in blossom, witches, sorcerers, ghouls and vampires gather for their main Sabbat on *Lysa Hora* (Bald Mountain) that is located near Kiev. In ancient times, it existed as a pagan orgiastic feast, known in Russia as Kupala Night (the name was applied later); it was connected with deities of fertility and water. This feast, as all of the main European pagan feasts, merged with medieval witches' Sabbats, where Satan himself ruled in the form of the Goat or the Black Man. In Slavic folklore, the master of witches is presented as a dark pagan deity - Chernobog. Chernobog is described as the Black Serpent or Dragon. He is the God of Night and Chaos, he is the Lord of Evil. In *Chronica Slavorum*, Helmold describes a ritual that was connected with Chernobog:

"There is one curious custom among the Slavs. At their feasts they all drink from the same cup, and while doing that they utter certain words which, I daresay, do not have the purpose of a prayer, but rather a curse in the name of their gods - gods of good and evil. They believe that all good comes from the good god, and all evil from the evil one. And so they call that god Chernobog in their own language."

The cult of Chernobog was known in Chernihiv. Pagan temples, ritual places of Chernobog, were located in impenetrable ancient forests and in marshlands. In pagan times, robbers and cutthroats served Chernobog, like the medieval Thuggee in India, who devoted their lives to the Goddess of Death Kali.

Chernobog should be associated with such chthonic deities as Set, Apep, Ahriman, Typhon, Cronus, Hades, etc. In European witchcraft, he corresponds to the Devil, Mephistopheles, Leonard, Woland.

Chernobog usually came to the Sabbat with his retinue that were: his wife, the goddess of death and night Morana, Koschei or Viy, and a lot of servants - from the mighty demons and pagan gods - to small devilish spirits.

Morana is the wife of Chernobog. She is the goddess of Death and the World of the Dead. In *Mater Verborum*, Morana is associated with Hecate and Proserpina: "Morana: Ecate, trivia vel nocticula, Proserpina."

The word "Morana" is connected to Slavic words "mrak" or "morok" (shadow), "mgla" (mist), "mor" (pestilence), "koshmar" (nightmare). Morana was imaged both as a girl in white clothes with long sleeves and as an old woman with disheveled hair. This image is clearly seen in Russian fairy tales. Morana became a model character for the fairytale Baba Yaga, old sorceress who lived in the forest in a chicken-legged hut and travelled by flying in a mortar. In some legends, Baba Yaga is also attributed the epithet "The Bone Leg" and considered a mediator between the real world and the land of the dead. Also, birds serve as Morana's depictions (the Swan or the Goose). Probably, Morana, like the German Frau Holda, associated with Baba Yaga, travelled by flying on a goose (or in that form) in embrace of the night. Morana was connected not only with death and darkness, but also with revival.

In Slavic countries, at the Maslenitsa, celebration of the beginning of spring, a figure of Morana made of straw was burned.

Viy is the right (or left) hand of Chernobog, an overseer in Hell, who keeps the keys to the Abyss. In his hand he holds a whip, with which he punishes sinners and rules over the hellish troops. N.V. Gogol in the story Viy gives the following description:

"Bring Viy! Go get Viy!" the words of the dead body rang out. And suddenly there was silence in the church; the wolves' howling could be heard far away, and soon heavy footsteps rang out in the church; with a sidelong glance he saw them leading in some squat, hefty, splay-footed man. He was black earth all over. His earth-covered legs and arms snick out like strong, sinewy roots. Heavily he trod, stumbling all the time. His long eyelids were lowered to the ground. With horror Khoma noticed that the face on him was made of iron. He was brought in under the arms and put right by the place where Khoma stood. "Lift my eyelids, I can't see!" Viy said in a subterranean voice - and the entire host rushed to lift his eyelids.

Viy kills people with his gaze, destroys and burns towns and villages to ashes. The Viy's stare is connected with the evil eye, the force of cursing and destructive magic. Viy's stare is similar to the gaze of Basilisk or Gorgon Medusa, the eye which is represented on the night sky by the star Algol. Also Aldebaran, the eye of Taurus constellation, can be regarded as the star of Viy. As a lord of the dead, Viy should be associated with Koschei or Flins of West Slavs. Koschei rakes human bones with a poker in Peklo (Slavic Underworld). Some researchers of Slavonic paganism, folklore and art associate Koschei/Flins/Viy with Chernobog. But it is possible that Viy is a skeleton god and the first murderer, Kain, if the Judeo-Christian analogy of Satan - Chernobog is taken into consideration.

After the arrival of Chernobog and his retinue, there was a feast, dances and orgies, lasting all night until the dawn. In the morning, with the first cock's crow and the ringing of the church-bell, the Sabbat was ended.

Slavonic demonology, or the Witches Sabbat in particular, is the theme of many famous works. Composers: Nikolai Rimsky-Korsakov (*Night on Mt. Triglav* from the opera-ballet *Mlada*), Igor Stravinsky (*King Kastchei's Infernal Dance* and *Dance of Kastchei's Retinue*, *Enchanted by the Firebird* from the ballet *The Firebird*), Sergei Prokofiev (*The Alien God and the Dance of the Evil Spirits* from *Skythian Suite*), Modest Mussorgsky (*Night on Bald Mountain* from the opera *The Fair at Sorochyntsi*). Artists: Viktor Vasnetsov (*Baba Yaga*, *Kashchey Bessmertniy*, *Three queens of the underground kingdom*, *Ivan Tsarevich and the Grey Wolf*, *Gamayun*), Ivan Bilibin (*Baba Yaga*, *Kashchey Bessmertniy*), Nicholas Poerich. Writers: Alexander Pushkin, Nikolai Gogol, Mikhail Bulgakov, Aleksey Tolstoy, etc.

Movies: *Une nuit sur le mont chauve* (1933), *Fantasia* (1940), *Viy* (1967), etc.

Witches' Chant

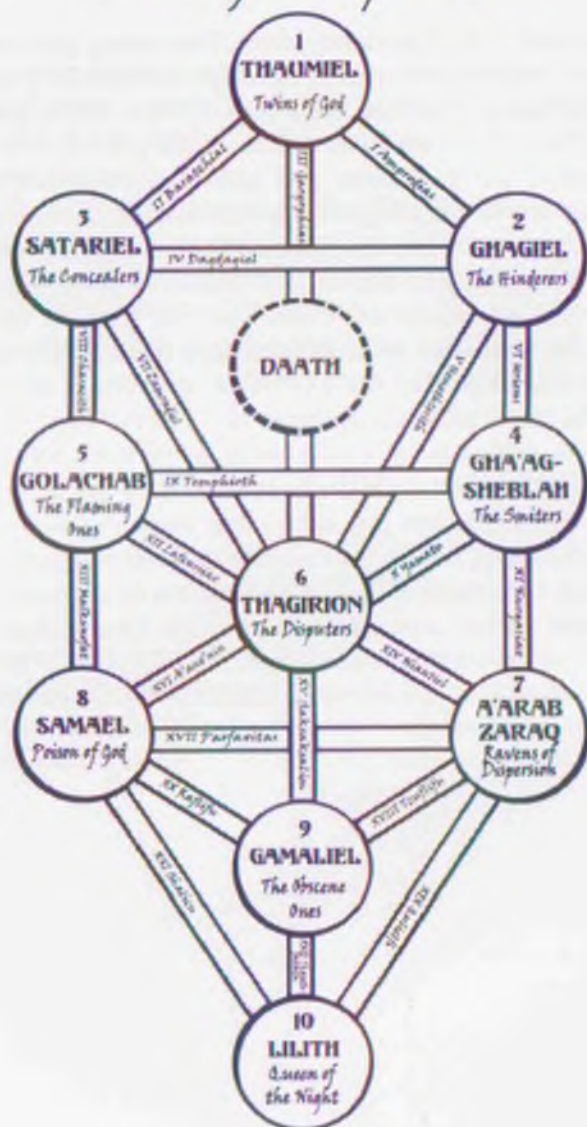
Gutts! Alegremos! Astaroth, Behemot! Aksafat, Sabatan! Tenemos!
Gutts! Maiala, Na, Da, Kagala! Sagana! Veda, Shuga, La, Na, Da,
Shuga! Sagana! Gulla, Guala, Na, Da, Laffa! Sagana! Shiha, Ehan,
Rova! Chukh, Chukh! Kryda, Ehan, Stsokha! Chukh, Chukh,
Chukh! Gutts!

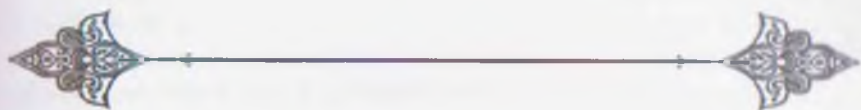
Pathworking

It is recommended to perform the visualization before going to bed.

It is night. It is completely dark. You move, guided by your senses. After a while, a silent hilly spot appears before you. You are looking at the ground strewn with fern. With a knife, you draw a circle and enter it. Your eyes fall on one of the plants. You sit down and gaze into it. After a while, you notice that the fern begins to blossom. The bright fiery light from the flower blinds you, but in spite of that, you tear it off the ground. The boundaries of your circle begin to disappear and you can feel shadows entering the circle. The Nature around comes alive and you can hear its voices. You understand the voices of wild animals and birds. They are telling you that this is a magical night. The voices are calling you. And you go out of the circle and run towards the voices. The shadows fly right after you, trying to take the flower away, but you are not letting them do it. The voices become louder, they are getting closer. You want to turn back, but you notice that you have climbed a high mountain. Suddenly, the hellish whirlwind lifts you up; it consists of demoniacal zoomorphic figures and moves in a swirling vortex, in the orgiastic dance, around the mountain. You realize that this whirlwind was the source of the voices. It lifts you up to the peak of the mountain. Here, you see the great black figure surrounded by a retinue in front of you...

Tree of Qliphoth





Into the Void

Frater GS

Establishing new paradigms can be an extremely difficult task, especially when certain concepts had remained entrenched for centuries and were disseminated by individuals no less brilliant but limited and tied to the same concepts that they had helped to cultivate. In my experience, it is a fundamental factor to question absolutely everything in order to prevent being seized by the ego and enclosed in the same illusions that we try to break.

As a ceremonial magician and consummate kabbalist, I spent many years believing in the idea that the Qliphoth were the waste or remnant of the Sephiroth, demonic forces, uncontrollable and dangerous, that needed to be handled with great caution. Today I still feel almost the same, they are wild and primitive energies indeed, beyond any restrictions, and actually quite dangerous for the inexperienced, but the difference is that the ontological paradigm which they were subjected to changed drastically, because with practice I understood that the Infernal or Qliphothic Realms were far from being mere remnants of the most orderly and balanced emanations of the Tree of Life.

Hekate is the reason why I have been a part of the mysteries that lie behind the structures of the universe, for it is She who was behind All at the beginning, before the Light of the Horned Father shined in the depths of eternity.

Contrary to what one might think, the process of universal manifestation of both the Tree of Life and the Tree of Death does not occur with a profound temporal disparity, it is a relatively simultaneous process, yet it is in the wild primordial energies of the Qliphoth that we find the foundation of what would become the universe as we know it.

The universal order must have imperatively been born from chaos and wild cosmic sediments found in dark regions. We are unlikely to consider, as has been done for a long time, that the Tree of Death is a mere waste of the forces contained in the luminous spheres of Empyrean Realms, rather it is from the deep and indomitable dark forces that life arises, in a magnificent structuring process in which paradigms are refined by the Sephiroth.

Thus, we enter an exciting new concept, in which the Qliphoth are no longer "what happened next" or "what was sent away" to truly become the universal fundament through which the same Tree of Life originates, while remaining behind and below the ordered universe as the eternal and continuous basis that holds and infuses energy and power to the luminous spheres. It is in the same model that we can really understand the purpose and role of the so-called Dark Gods, conscious manifestation vehicles of cosmic abstract principles, and notice the purpose of their different roles in the rise of the individual through the shadow realms, because these beings are the direct representatives of the purest creative essence, in its most primal, savage and brutal form.

Then, it is not that Gamaliel, for example, is the residue of Yesod, overflowing energies that are solidified into an unclean shell, but it is the lunar Sephiroth that is the refined product of the primal energies contained within Gamaliel, energies that in order to manifest in the structured universe must be molded and controlled, because if they are not, then the cosmic construction as we know it would be impossible.

Thanks to different chains of emanations, products of the luminous spheres, Malkuth is created. The untamed Qliphothic forces are inadequate by nature to form the environment for our universe, and yet are essential to drive such a creation, but they should be channeled effectively by the limitations established and embedded in the Sephiroth, otherwise, the uncontrollable chaos would preclude the creation itself.

This is not to belittle the role of the empyrean forces in the process of cosmic creation, much less to be stuck within a rigid position of the Left Hand Path, my intention is to go beyond the right or the left-hand doctrine, as the Magus is the one who walks through both pillars, without letting one or the other entirely dominate his thinking, and it is indeed in the harmonious union of these creative principles, empyrean and infernal, that the true magnitude of creation can be understood and internalized.

One just needs to remember that the great Dragon of the Void, the Supreme Lady Hekate is the Empress of both Heaven and Hell. Having this in mind is enough to try to go beyond any limited paradigm, although some of us may have preference for the Kingdom of Night, as all of Her children. It is necessary to transcend even our own inclinations in favor of the greater cosmic understanding.

Interestingly, there are two Sephiroth that are considered to be representative of the infernal realms on the Tree of Life, these are Binah and Geburah. The first is known as the Dark Mother, the giver of Death, which, as the gift of finite existence, made us mortal and perishable. The second is commonly known as the Wrath of God, and it is the depository of the most powerful martial energies, both being tremendously feared by many and treated with great caution because of the forces they represent.

The properly established counterparts of these luminous spheres on the Tree of Death are Satariel to Binah and Golachab to Geburah, as in every dark sphere we find tremendously enhanced forces that we initially encounter in the Sephiroth, to such an extent that Golachab is the realm viewed with apprehension even by followers of the Antinomian Universe, as the kingdom of night is known, because although in Geburah, the Wrath of God, we face a place of danger and caution, it is within Golachab that we find the most powerful and devastating martial forces. It is here that we can reconsider the principles we have set before and meditate about them.

There are two considerations that assume that the Tree of Death is born of the uncontrolled forces of Binah, or it is created as a result of the powerful and severe energies contained in Geburah, thus originating from the left side of the Cosmic Tree, and stretching from Satariel or Golachab.

According to personal gnosis that I received on this subject, given through my work with Hekate and the Trident of Witchcraft, the Tree of Death rises in a similar fashion to its counterpart, that is, from above, from Ain, the principle that precedes both universal structures and contains all that is and what can be. It is in Ain that we meet the Void, the Sea of Nonexistence, from which Hekate herself emerged at the beginning. Thus, it is from Ain that the totality of all what was to become emerge, and it is subsequently from Ain Soph and Ain Soph Aur that the White Crown of Kether and the Twin Golden and Red Crown of Thaumiel are manifested.

The emanation of primitive sediments arising from Thaumiel, and preceded by Lucifer, leads to the formation of what became known as the Tree of Knowledge, the original alchemical substance, whose potentialities would be further refined in a gradual and persistent process, and would be concluded by shaping the Sephiroth and the entire Tree of Life.

It is from this framework that we can penetrate the high mysteries contained in the dark realms and leave behind the limited paradigms that we are plunged in on the right and the left-hands paths, lift ourselves onto the Crooked Road initiated by Hekate, and achieve true understanding of Light and Darkness. Only in this way can the true knowledge, wisdom and power be obtained, since there are many treasures that both universal structures hold for us, and Azoth, the perfect Quintessence, can only be experienced in pure and absolute form when Heaven and Hell are one in the practitioner, without any prejudice, and only through the longing and insatiable desire for power and soul evolution.

Likewise, the travel experience from different Kingdoms of the Tree of Night allows us to experience the true nature of various guardians who live in the majestic structure. Called demons by many, these Witch Gods are guides of tremendous power, committed to loyally help serious practitioners of the Arte, of course not without having the adept prove their worth first, as hidden treasures require a temperate will and absolute resolution.

Because of the primeval and untamed nature of the dark tree, careful preparations are required, for venturing recklessly in the first kingdoms of the Universe can cause, at the very least, an unpleasant experience.

I can remember on one occasion, when, during my night travels, without much preparation, made only in order to transfer my consciousness to my astral body, a favorite animal aspect that I fancy, and tour the area around my house, I decided to go a little beyond, and with the mere desire of experimentation I found myself trespassing Malkuth's doors to the Realm of Possibilities, my goal being to go astrally to the Thagirion Qlipha. To my surprise, I reached a moon with forests and swamps, where the sky looked like a cosmic landscape, and in the distance I could see a gigantic blazing sun. In this place I went to an abandoned temple-like structure, where I was assaulted in a sanctuary by a group of creatures of evidently dark nature, demonic-looking and aggressive.

Was at that moment, after declaring my position as a child of Hekate, that the Great King Belial manifested in his aspect of the dark hooded man.

After seeing his presence, the others suddenly departed, leaving me alone with the protector of the entire lineage of the Queen of Hell. It was thanks to Belial, the so-called terrible demon feared by Christians, that I could emerge unscathed from this pretty uncomfortable situation.

Once Belial led me out of that place, I received a firm warning not to attempt any more journeys into the Tree of Death, let alone their higher spheres, without adequate preparation and without being within the Circle of Arte. It was from that time that my faith in Belial rose to new levels, making him a truly unique protective figure, always ready to take care of me, unless, of course, there was a test that I had to pass. In that case, like Hekate herself, the infernal King would leave me alone, as this is the custom of the Arte.

This is the kind of relationship that one is able to achieve in our interactions with the mighty rulers of the infernal realms, who are in their essence much older than the empyrean guardians, being representatives of the primal forces that supported the creation. The Tree of Death is the sediment that holds together the entire universal structure, going beyond antinomian positions, with the clear understanding that this universe is a perfect creation of the Stellar Empress, in its different aspects, empyrean and infernal.

It is my sincere hope that next time you visit the Realm of Possibilities, you will see much more than simply a series of dark regions constantly conspiring an alleged *coup d'état* to overthrow the creation, but rather the wild, primal and ancestral forces that allowed for the Sephiroth to be created, primeval potentialities that should be refined because of their vast and uncontrollable energy, so that the order could be established.

Both trees play a necessary role in the All, ascension and exploration systems that can be explored by a serious and committed adept in his desire for deification. Once the forces between the two paths in the microcosm of the devotee are internalized, the Empyrean Fire and Infernal Flame will be one, and the biggest secrets will be unveiled.



Thantifaxath

Saturn and Lilith Unite in the Poison of the Serpent

Daemon Barzai



In the Kabbalistic Tree of the Night, there are 22 Tunnels that connect each Qlipha with one another. The first tunnel that we have to explore is Thantifaxath, which connects Lilith with Gamaliel, the Earth with the Moon. The Draconian adept who uses the Kabbalistic Tree of Night as a map of spiritual ascent, travels to different worlds and through different tunnels. These words and tunnels empower and transform the soul and the mind permanently. This is the alchemical process in the search of self-deification.

Thantifaxath is the first tunnel that we have to walk through. There we will find different entities which can become our allies and teachers. It is our first step into the astral realm. It is very frequent to have visions about blood and feminine entities, vampires and wraiths, also the Succubus and the Incubus, the offspring of Lilith. The best way to travel into the tunnels is through pathworkings, visualizations, dream working, and meditations. A tarot deck is really useful here too. You can try to find dark aspects of the Major Arcana and use it for creating your own pathworkings, but in my experience, The Shadow Tarot by Linda Falorio works pretty well for meditations on the tunnels.

Also, you can invoke the rulers of the Qlipoth before the trip. In this case, you can invoke Naamah, the Ruler of the Lilith Qlipha, and Lilith, the Ruler of Gamaliel. This is just a suggestion, you will discover new forms of working when you go deeper into the work with this tunnels and with their rulers.

The initiation on the Kabalistic Tree of Night does not only occur in each Qlipha, but also happens in the tunnels. Each journey into the tunnels is a unique experience and there are no two equal ones, each initiate has to face their own ordeals there. Also, there is no concrete span of time that needs to be assigned for the work with each Qlipha and Tunnel, Gods and Spirits themselves will guide you in this magical process. Below, you will find an example that provides a good starting point for those who want to explore the first tunnel. I developed this pathworking through my personal work with Than-tifaxath. This meditation was tested many times and the observed results were really good.

Meditation

Begin the ritual by relaxing your body and your mind. Lie down or assume a comfortable position. When you feel ready, begin the following visualization:

You are in the middle of a desert land, there is a big mountain, it is high and it seems endless. Vegetation around you is dead, the trees are dead and they have the form of snakes. The place is mournful and dark. The wind reminds you of the snake's hissing.

You are walking towards the mountain and there you notice a little hole in the rock. You look inside the mountain, there are a lot of caverns and everything has serpentine form. The place seems alive. The wind blows stronger, and you can hear the voices of a thousand snakes.

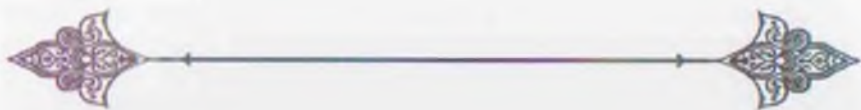
Suddenly, a red and black snake comes out of the little hole and bites you in your third eye. The poison is flowing through your body, which feels painful and ecstatic. Your body is frozen, you do not feel your flesh any more, your body and your spirit are separated, and now your spirit is free from the bonds of flesh.

Enter through the hole in your new form. Inside the tunnel, your spirit will transform and you will have the shape of a snake. Now you can crawl into the cave. Feel free to take a tour around the place, explore each corner of the cave. Suddenly, you will hear the voice of a woman calling your name. Follow the voice.

Now, you are in the middle of the cave, the place is black and there is a lake of blood. Whisper the words: "**Lepaca Kliffoth, Lepaca Thantifaxath.**"

You will see a beautiful woman rising from the lake. This is Lilith, seductive and beautiful. Since now, she will be your guide on the rest of the journey. Do not force any visions, let them come in a natural way.





Ravens of Dispersion

Asenath Mason



A'arab Zaraq, or "Ravens of Dispersion," is the last Qlipha on the astral plane of the Qabalistic Tree. If we follow the theory that the Qlipoth are the opposite forces of the Sephiroth and each Qlipha on the Dark Tree is an antithesis of the corresponding Sephira on the Tree of Life, we should first take a look at A'arab Zaraq in relation to the Sephirah Netzach, "Victory." The forces of Netzach are connected with the planetary influence of Venus and represent emotions and passions, Desire as the driving force that overcomes obstacles on the path of Ascent and inspires the adept to move forward, to seek spiritual enlightenment. It is the raw energy that needs to be balanced, and this balance is found in the Sephira Hod, which represents intellect, rational thinking and self-control. On the Dark Side of the Tree, these forces exist in their pure, primal form, unbalanced and unbridled. On the physical plane they manifest as greed, jealousy, possessive attitudes, unrestrained passion, and uncontrolled lust - the negativity of Netzach, the dark side of Venus.

While the symbol of Venus in her bright and positive aspect is the dove, the emblem of A'arab Zaraq is the raven. Spirits and entities associated with this realm are hideous bird-like creatures, with raven wings and demonic heads, who are born in the heart of the volcano and fly above stormy waters of the last outpost on the astral plane, carrying the soul of the Nightside traveler into the heart of the Tree, the Black Sun of Thagirion.

The black raven, symbolic of this Qlipha, is believed to be related to the raven sent by Noah from his ark in the Biblical tale of the Flood. The meaning of the story is allegorical and presents the dove and the raven as the heralds of life and death. The Flood was God's punishment for the sins of mankind and the waters represented death and destruction that took the life of every living being on the earth, except for Noah, his family, and the animals that were with him on the ark. When the waters of the Flood receded, Noah's ark rested on the mountains of Ararat. Then he sent out the raven to see if it was time to come out yet. The raven kept flying back and forth until the water dried up. One day it did not return, finding resting place among death and decay, and feasting on the rotting corpses of those who drowned in the Flood. Then Noah sent out another bird - a dove. The dove did not find the resting place on the rotten flesh and returned to the ark. Noah then waited 7 days and sent out the dove again. This time the bird returned with a freshly plucked olive leaf, heralding the time of rebirth and rejuvenation of life on the earth. Noah waited yet another 7 days, and sent out the dove once again. This time the bird did not return, which meant that the earth was reborn after the Flood and it was safe to leave the ark and start a new life.

This story greatly contributes to the negative symbolism of the raven. It is an unclean bird, feasting on rotten flesh and cherishing death and decay. In symbolic sense, it represents fascination with death, impurity and flesh, and it can also refer to a person who lives in the flesh, pursuing carnal desires, instead of seeking the way of spiritual Ascent. The dove is the symbol of a soul who seeks redemption and return to God. In Christian doctrine, the dove is also the symbol of the Holy Spirit who endows the soul with God's invigorating, life-giving power, and it is the symbol of baptism which bestows this power on the soul. The dove is the emblem of spiritual rebirth, but also the raven is symbolic of baptism and rebirth, except that this baptism is not experienced through Divine Grace and the Holy Spirit, but it is the act of initiate's Will.

Initiation through Netzach is the controlled and willed pursue of Desire and the mastery of emotions through patience, fortitude and endurance. It is also the principle of leadership and victory on the spiritual path, by inspiring and motivating others to action and movement. Initiation through A'arab Zaraq is the mastery of emotions through the direct confrontation with unrestrained Desire, the unbridled lust of Dark Venus. It is also the victory over fear, death and passive existence through the path of the warrior, the domain of Baal, who is the ruling god of this Qlipha.

A'arab Zaraq is ruled by Baal, the God of War, and Venus *Illegitima*, the Goddess of Passion and Sexuality. Initiatory process ignited in this realm is the mixture of these two forces entwined and conjoined in the dynamic union of passion and violence, lust and bloodshed, fear of death and ecstatic affirmation of life and its carnal delights. It is the Path of the Lover, as well as it is the Path of the Warrior, initiation of death and sacrifice, and the initiation of love and sexual pleasure. There are travelers through the Nightside who will experience the extremes of one of these paths only, there are those who will face the other, and there are also adepts who will be confronted with the totality of these forces conjoined. On the Tree of Night nothing can be predicted, nothing is taken for granted, and each initiatory experience is personal and unique.

Apart from Baal, Qabalistic sources mention another ruling character of this Qlipha: Tubal Cain, the maker of sharp weapons. Tubal Cain is mentioned in the Bible as the son of Lamech and Zillah, the brother of Naamah, who herself is the demonic queen of the lowest Qlipothic realm. He is the descendant of Cain and the patron of blacksmiths, crafts and metal works. Identified with the Roman god Vulcan, he is the maker of weapons and tools of war and destruction. In Genesis (4:22), he is described as the "forger of all instruments of bronze and iron." He is also an alchemist and holds the secret of transmutation of metals.

He was reputedly the first to discover methods of forging copper, the metal symbolic of Venus, which in ancient times was often used for mirrors, while copper itself was called "the mirror of the goddess."

Baal is the warrior god who leads men to battle. He wears a golden armour and a golden helmet with bull's horns. In his right hand he holds the spear, in his left hand - the shield. Sometimes he appears with his right arm outstretched, conjuring and commanding lightning. In Semitic areas, the word "Baal" was a title and meant "master," or "lord." Therefore, it was attributed to a wide range of gods with whom Baal was identified, from nature deities of stormy weather, such as Hadad, to demonic gods such as Beelzebub, the evil Lord of Flies and the Prince of Demons. Hadad was the Semitic god of rain and thunder. He ruled the weather and had the power to command storms and lightning. As the ruling god of A'arab Zaraq, presiding over storms and roaring waters of the astral plane, Baal bears a great resemblance to this ancient deity. There are, however, many other gods with whom Baal was associated. He was believed to be the son of El, the primary god of the Canaanite pantheon, and the symbolic animal of these two gods was the bull, symbol of strength and fertility. He was also known under many names and epithets. As Ba'al Hammon, he was worshipped by the Carthaginians and his cult reputedly involved the burning of children as offerings. As Ba'al Hadad, he was believed to be the god of nature who presided over rites of fertility with his sister and lover, Anath. Sometimes his consort was believed to be the goddess Astarte, whose name signified the "womb" or "she of the womb," and was symbolic of female fertility, while Baal was the inducer and symbol of male fertility. Raphael Patai observes in *The Hebrew Goddess* that the name "Astarte," however, was originally but an epithet of Anath. In the Ugaritic myth of Anath, from the 14th century BCE, Baal lays with his sister-consort seventy-seven times, the issue of this union was a wild bull, as Anath assumed the shape of a heifer for this occasion. There are also other myths and tales which emphasize the role of sexuality in cults of Baal.

They mention orgies held on the summits of hills and mountains, human sacrifice, sexual rites performed to ensure the abundance of crops, sacred feasts with the preparation of special cakes, etc.

The cult of Baal is also known from the Biblical story of Ahab and Jezebel. Upon the wish of his wife, daughter of the king of Sidonians, Ahab sinned against the God of Israel by setting up the altar of Baal in the temple that he built for this ancient deity in Samaria. Then he established the cult of Baal with several hundred prophets and priests. The cult was later destroyed, the priests and worshippers of Baal killed, the pillar of Baal broken into pieces, and the temple destroyed. The queen Jezebel was murdered, thrown out of the window, and her corpse was left to be eaten by dogs. Since then she came to be associated with false prophets, and the cult of Baal, which was practiced under the royal patronage, was later demonized and viewed as antinomian.

Baal, or Bael, is also the name of one of the demonic spirits in the Goetia. Apparently unrelated to the war god, this Goetic spirit is a powerful King who rules the East and presides over 66 legions of infernal spirits. He appears in many different shapes, a cat, a toad, a man, or all three of them at the same time. He is said to teach the powers of invisibility. There is, however, a deeper meaning to it. As a witch-spirit and shape-shifter, he is related to Belial, Prince of the Earth and one of the witch-gods. Belial himself is the lord of war and appears on battlefields, with ravens and creatures of prey, enticing rage and fury, and teaching the mysteries of self-sacrifice. He is the lord of all material things, the flesh and the physical world, the brother of Naamah, goddess of sensual pleasure. But he is also the fierce horseman bringing destruction to the world, the lord of war, the emissary of death and apocalypse. Therefore, these two spirits have more in common than is seen at first glance.

The second ruling power of the A'arab Zaraq Qlipha is Dark Venus, or *Venus Illegitima*. Unlike her Sephirothic counterpart, here the force of Venus is unbalanced and unbridled, manifesting in all extremes, from ecstasy and heights of sensual delight, to lowest obsessions, covetousness and abuse. Venus is a powerful symbol of female sexuality. The astronomical symbol for Venus, the circle with a small cross beneath, is widely used to denote the female sex, and the goddess herself is one of the best known patron deities of love, sex and carnal pleasure.

The planet Venus itself was associated in antiquity with many prominent goddesses. For the Babylonians, she was Ishtar, the goddess of love and war who presided over the mysteries of life, death and rebirth. For the ancient Egyptians, she was Isis, the goddess of fertility, but also the patroness of magic and the mistress of birth, eternal life and resurrection. However, they also believed that Venus was two separate bodies, the morning and the evening star. This view was later adopted by the Greeks, who called the morning star Phosphoros, "the Bringer of Dawn," and the evening star Hesperos, "the star of the evening." These names also appear in legends of Lucifer, the Bringer of Light, "the Son of the Morning," and refer to his stellar and cosmic nature. Identified with Venus, Lucifer's Throne is the star that shines proudly as the brightest object in the sky, after the Sun and the Moon. He is the bringer of light, the divine flame that is the origin of all things, and he is the patron god of illumination through knowledge and wisdom, associated with Prometheus, who brought the divine fire to the earth and taught mankind how to become equal to gods. Esoteric interpretation of the Prometheus myth explains the gift of fire as the awakening of the inner spark in man, the source of spiritual power that corresponds to the Tantric concept of Kundalini. Promethean fire is the spark of Godhood that becomes the torch of infinite divine potential. Just as Prometheus taught mankind how to become like gods, so Lucifer shows man the path of independence and the way to man's own Divinity.

This Luciferian principle of igniting the divine flame is first encountered when the adept enters the astral plane on the Cosmic Tree and starts the journey in the pursuit of Godhood. Through successive levels of Qlipothic Initiation, the flame grows and becomes the fire of spiritual transformation and rebirth. The actual lightening of Lucifer's flame, however, begins in the realm of Thagirion, the Sun of the Nightside, where the adept learns the idea of Godhood, while on the astral plane the practitioner encounters and confronts personal "demons" and prepares for advanced levels of spiritual Ascent.

Like Baal, the goddess of Venus was known throughout the ancient world under many different names and epithets, and associated with many different attributes. She was Venus Caelestis, the heavenly mistress, Venus Genetrix, the goddess of motherhood and domesticity, Venus Erycina, the patroness of prostitutes, Venus Verticordia, the changer of hearts, etc. As Venus Libertina, "the free woman," she presided over matters of female love and sexuality. She embodied beauty, seduction, passion, and sexual desire, and she was similar to her Greek equivalent, the goddess Aphrodite. As Venus Libitina, she was the patroness of funerals and undertakers and presided over the rites of burial and mourning. And she was also Venus Victrix, the fierce goddess of war who ruled battlefields and rejoiced in bloodshed.

In ancient Roman mythology, Venus is the yielding, watery, female principle that is balanced through the force of her male consort, Vulcan or Mars - both active and fiery gods, patrons of fire and fierce gods of war and warriors. She absorbs their fiery force and unites the opposites of the male and the female, providing balance for these two currents. She is the sensual goddess of prostitutes and presides over delights of flesh, but she also sublimates sexual urge into higher virtues, the carnal into the spiritual. As the goddess of A'arab Zaraq, she continues the work initiated by the mysteries of Lilith in the other astral realms: transformation of flesh into spirit.

This transformation is essential to continue the spiritual journey into the heart of the Tree, the realm of Thagirion, where the adept is confronted with the full manifestation of their own dark side, the personal Daimon.

If the initiations received on the astral plane have not been completed properly, the adept will be devoured by this force, which is equivalent to the infamous Beast 666, the terrifying and devouring force of the Black Sun. In microcosmic sense, this process corresponds to activation and mastery of the first three chakras: Muladhara, which represents all that is mundane and physical and rules over basic instincts of survival, Svadisthana, which is the driving force of reproduction – sexual, artistic, intellectual, etc., and Manipura, which governs emotions, feelings, free will, and the ability of manifestation. These three lower chakras are the foundations of all life and existence for the majority of people. Many are focused on mundane aspects of life only: sleep, food, sex, work, etc. without even realizing that there is something more out there. The awakening of spiritual awareness, the need to experience something more than what is generally perceived as "life," is an impulse that flows from the higher chakras. This process of spiritual awakening is ignited in the three lower chakras but activated in the Anahata, the heart chakra, which also corresponds to the heart of the Qabalistic Tree: Tiphereth on its bright side and Thagirion on the back of the Tree. In order to reach this level, the energies of all lower realms have to be confronted, absorbed, and sublimated into spiritual force. By mastering these principles we achieve understanding of the driving force behind all human actions and we learn how to control this energy and use it as a vehicle of spiritual Ascent. If this process is completed successfully, the force that we will face when we reach the heart of the Tree will be the Holy Guardian Angel, the higher consciousness and the individual image of Godhood. If we fail to transform "flesh into spirit," we will be at the same moment confronted with everything we rejected, repressed, or left out in the process. This is the devouring Beast of Thagirion.

Preparations for this encounter are initiated in the first Qlipha, when the adept enters the Nightside and begins the process of spiritual transformation. The last stage of this journey is A'arab Zaraq, where the adept learns how to be a magical warrior through the path of Baal and the mysteries of Dark Venus. When we enter the Black Sun of Thagirion, everything changes, and we start a completely new journey, which is nothing like it has ever been before. Things that seemed important, now look trivial; pleasures and pastimes that we enjoyed, seem nothing but a child's play, goals that we pursued with all our efforts, are now easy to gain and do not matter any more. We form new goals and aspirations, new definitions, new bonds and connections to the world around, and we leave behind all that is not a part of the spiritual path. This is a liberating and ecstatic experience. But it can also be traumatic and terrifying if we are not properly prepared for what awaits us when we cross the roaring ocean that separates the astral realm from the mental world of the Qabalistic Tree. In the realm of A'arab Zaraq we enter the last stage of this preparation. We are thrown on the battlefield ruled by Baal, the god of war himself. We are slain and left for carrion. Our flesh is torn and devoured by ever-hungry birds of prey and our souls are carried into the sky by ravens of dispersion and bathed in the silver waters of Venus, absorbed and transformed through her binding and rejuvenating power.

Venus herself is a highly ambivalent force. She is tender and loving, and at the same time she is fierce and ruthless. She presides over rites of female magic, seduction, manipulation, sexual temptation, and she is the patroness of love and the affairs of heart, sex, and marriage. But at the same time she is the proud goddess of war and she can give military victory, good fortune and success in battle. In this sense, she resembles Baal's sister and consort, Anath, the mistress of war and strife. Raphael Patai writes in *The Hebrew Goddess* that there is no ancient Near Eastern goddess more bloodthirsty than Anath.

She is easily provoked to violence and she will go berserk, smiting and killing right and left: she smites the people of both East and West, decapitating them and severing their arms and legs. Not satisfied with this, she binds the severed heads to her back and the hands to her girdle, and plunges knee-deep in the blood of the troops and hip-deep in the gore of heroes. Now her liver swells with laughter and her heart fills up with joy. This description reminds us that while facing Dark Venus, we do not only meet the sensual goddess of passions but also the warlike and bloodthirsty consort of the god of war. They both preside over the initiatory process of A'arab Zaraq and both are the initiators and guides through the fierce mysteries of this Qlipha.

Their initiation is the beginning of the path of the warrior, when the adept has to overcome weakness, hesitation, fear of death, and leave this all behind in order to come out and face the challenge. This releases a great deal of emotions - ranging from anxiety, urge to flee, withdrawal, denial, and fear - to aggression, rage, violence, and desire to inflict pain. All of these are unbalanced and flow as an unrestrained stream of force. Once these emotions are freed, the soul is carried by ravens, the birds of A'arab Zaraq, in ecstatic flight between worlds and dimensions. There, the adept catches glimpses of the higher planes, but cannot access them until the initiatory process of this Qlipha is completed and he himself becomes the raven of dispersion, forged in the fierce fires of the volcano, ready for the solitary flight towards the Black Sun.

This initiation involves the experience of death. We might say that each initiation does, and we always die to one level to be reborn at another. Here, however, we are talking about a real, tangible experience that goes beyond mere symbolism. Of course, it can be death in a symbolic way, when the soul is stripped from all its layers, until the pure core of existence, and reborn again, in the binding waters of Dark Venus, through Love and Desire that is the binding force behind all creation. But it can also be physical death or a near-death experience, in a literal sense, when the soul is separated from flesh and carried on the wings of ravens, through the astral plane and into the solar sphere in the heart of the universe.

Those who lived through a near-death experience often speak about meeting spiritual guides, gods, saints, or various beings while remaining out of the body. Sometimes these entities belong to the astral plane, where we can also meet the souls of the deceased, but encounters with gods and higher beings belong to the mental plane, and are usually the experience of Tiphereth - if they are bright and soothing, or its dark counterpart - if they are frightening or traumatic. This is all a part of A'arab Zaraq initiatory process and the path of self-sacrifice that is initiated here. The initiation of this realm is the crossing over from bodily to spiritual awareness, which occurs when the soul is free to leave the body. Some adepts succeed in this process through magical techniques, others are faced with the physical near-death experience involuntarily. Whether we want it or not, it is a natural part of the Qlipothic initiatory path. Not accidentally, the pathway that leads from the previous Qlipha, Samael, to Arab'Zaraq, is Parfaxitas which is associated with the concept of the Tower (XVI) in Tarot symbolism and includes the works of wrath and vengeance. The magical current here is connected with the concept of divine wrath and its martial nature is expressed by the symbol of the sword - the emblem of the path of the warrior that is initiated here. Kenneth Grant observes in *Nightside of Eden* that the sword as magical weapon is associated with such deities as Mentu, Mars and Horus, the flaming god who rages through the firmament. He also points out that wrath is a part of the purgative current connected with the feminine cycle and the blood shed by the female at the time of puberty: the first sacrifice and the first sacrament. The blood-shed in battle is a secondary form of this symbolism and pertains to Mars and the Martian current. This observation is also related to the role of Baal and Venus *Illegitima* as the primary initiators of this Qlipothic realm: they both represent the conjoined currents of Mars and Venus, the male and the female, both fierce and dynamic, initiating change and transition - the crossing over from carnal awareness to the ecstasy of the spirit.

The way of self-sacrifice that is ignited here is also the way of the Norse god Odin who sacrificed himself, hanging nine days and nights on the Cosmic Tree, pierced with his own spear, in order to learn the secrets of the runes. Odin himself is a warrior god who leads soldiers to battle and feasts in the halls of Valhalla with heroes who died in fight. He is associated with war, battle and victory, and his initiation is the way of death and self-sacrifice. Among his symbolic animals are the ravens, Hugin (thought) and Munin (memory) who fly through the worlds, like ravens of dispersion associated with A'arab Zaraq. He is also known as the raven-god and often depicted with the two ravens sitting on his shoulders. They are believed to be his messengers, flying over the world and collecting information of all actions and all events.

Odin's ravens are also symbols of the soul and its particular aspects, the *fylgja* and the *hamingja*. These two concepts are related to shamanistic tradition and the idea of totem animals and animal spirits. The *fylgja* was a guardian spirit and guide, often imagined in an animal form. It was also the origin of legends and tales about shape-shifting powers of witches and sorcerers and their magical animals. The *hamingja* was a personal entity as well, a part of the soul that could be separated. When a person died, their *hamingja* could be reincarnated in one of their descendants. Odin's ravens, therefore, have a deeper symbolism and are not only his messengers, but also his eyes and ears in the world, inherent part of his divine magical essence.

The raven itself has a wide symbolism around the world. It is a bird of mystery, magic, alchemy, the messenger of omens, both good and bad. It is a creature of metamorphosis, representing change and transformation. Believed to fly in-between the worlds, the raven is the bringer of messages from beyond time and space, from the land of the dead and the realm of spirits. Associated with carrion, it is the herald of death who feasts on rotten flesh, the messenger of darkness and destruction. In alchemy, the first stage of the alchemical process, the *nigredo*, "blackening," was also known as "the raven," or "the head of the raven."

It was the stage of putrefaction and decomposition, the first step in the work of the Philosopher's Stone. In spiritual terms, it was the "dark night of the soul," when the adept had to face the shadow within, the time of crisis, depression, suffering and fear. It was the black phase that lead to transmutation of the Self, transition into a completely new level of spiritual Ascent.

The alchemical work itself is the process of transformation, a vehicle of change, a vessel where we can confront our own primordial nature, become reconnected to our core, attain the knowledge and understanding of our own dark side, absorb it, and make it a tool of spiritual development. This all happens on the astral plane, through successive initiations of Lilith, Samael and A'arab Zaraq, the three realms that confront us with instincts, thoughts, feelings, and emotions. The crisis is an invitation to growth. We have to grow and face our inner darkness in order to free ourselves from their influence. As adepts of the Qlipothic path, we learn how to control our inner shadow, instead of letting it control us. The majority of people are governed by their basic instincts and emotions, even though they may not realize it or they live in a delusion that it is otherwise. Also, the structures of the world we live in do not teach us how to transcend ourselves, how to think and act independently. This is for us to discover and this is where the antinomian techniques of the Left Hand Path come useful. Laws, traditions and institutions reinforce the sleepwalking condition of the common man, whose life is governed by everything except his conscious Will. What is worse, we are continuously taught to believe that we are in control and this is all our conscious choice. Through the left-hand antinomian way we learn how to step beyond this programmed consensus and retreat into ourselves, into the core, which is the true source of Will and spiritual power. We are continuously exposed to conditioned patterns of how to act, think, feel, and live, and any transgression of these patterns is seen as something wrong, while in fact, it is a natural part of the Qlipothic initiatory process. Once we free ourselves from these patterns of thinking, programmed emotions, conditioned structures of behaviour, they will no longer have power over us.

This, however, is not done through repression, escape or denial, but through active confrontation, understanding, integration, and transformation of these principles into a vehicle of Ascent. The completion of this process is the work of A'arab Zaraq, the last outpost on the way to the heart of the Tree.

From the Qlipothic point of view, the whole astral plane is the vessel of the *nigredo*, the alchemical putrefaction and separation, when the soul is successively stripped of all its layers and reconstructed, in preparation for rebirth in the realm of the Sun. In this stage the adept reconstructs their world, redefines magical path and decides what to empower and what to leave behind. This process is harsh, traumatic, and we often feel like our world is falling apart against our will and despite of our choices and efforts. Here is where most magicians fail on the path, consumed by fear, depression, despair, doubt, and disbelief - or yielding to obsessions, delusions, violence, narcissism, or ego inflation. Many magicians become fascinated with power in itself and focus on using it for material gains, thus being stuck in their spiritual development. Others are not able to handle the amount of power and suffer all sorts of mental disorders, often resulting either in suicide or in psychiatric treatment. Tests and challenges of the astral plane are much more difficult than anyone can expect. It is not only a realm of astral sex, fancy rituals, and dream travels, a playground for an adventurous magician. It is also a labyrinth of black tunnels, devoid of any light, with monsters and demons lurking in the dark, ready to bite and poison the soul with all sorts of negativity. The purpose of initiations of the astral plane is to prepare the adept to survive on the path. There is nothing safe here and nothing can be taken for granted. This, of course, does not mean that it cannot be a fascinating adventure as well, if only we are open for the experience and ready to accept what it brings, without running in panic when we are actually faced with what we invoked.

Following the black phase of decomposition, the experience of the astral realm, the adept undergoes a purification in *albedo*, which is the ablution of the soul, the washing away of impurities. This happens at the moment of crossing the astral waters that separate the astral plane from the realm of the Sun. By entering the solar sphere, the soul undergoes a transition into the next alchemical stage, the *citrinitas*, which is the transmutation of lunar consciousness and the integration of the Angel and the Beast, the bright and the dark side of the individual. The solar sphere prepares the adept for the experience of the Abyss and the last realm on the Tree, the Qlipha Thaumiel which exists on the spiritual plane. This is the final stage in the alchemical *Magnum Opus*, the *rubedo*, which signifies the completion and success of the work. The only step that remains is into the Void itself, the very Womb of the Dragon.





Poseidon's Trident

Rev Bill Duvendack

No matter your view on Atlantis, there is one important detail to remember, and that is that Poseidon played, and continues to play, a key role regarding the mystique surrounding Atlantis. After all, it was his country. He and his wife Cleito begat and begun divine lineage there, which led to five sets of twins that governed the land.

Poseidon was given the ocean and its crown jewel Atlantis when the world was split up between himself, Zeus, and Hades, after the death of his father Kronos. Zeus was given the sky with Mt Olympus as its crown jewel, and Hades was given the underworld. Of course the Earth belonged to all three. Plato gives us direction as to where Atlantis was and what occurred there. Oh, and by the way, I'm not getting into the whole "whether Atlantis physically existed or not" debate. If you understand why, then we're on the same page. If you don't, then reflect on that for further insight onto the nature of the spiritual path. It's real, and that's that. But then again, what is real, really?

When Atlantean magick is contemplated and discussed, Poseidon is very rarely mentioned in the same context. However, he is one of the biggest if not the biggest influence on everything having to do with Atlantis, so let's think about this metaphysically. The oceans correspond to emotions, and this would mean that Poseidon is the master of emotions, as well as water. From a Jungian perspective, Poseidon would be an excellent deity to work with if mastery of the emotional plane was desired, but I digress.

So here we have an archetype to work with not only for emotional mastery, but also for Atlantean magick. This can put an interesting spin on the Draconian Atlantean current not only from a working perspective, but also from a philosophical perspective. On the surface, Poseidon may seem like an odd pairing with the other two, but beneath the surface, a very potent and powerful current can be uncovered. Other than the obvious correlations having to do with Atlantis, one of the biggest correspondences is that of the ocean, water in particular. Therefore it makes sense that Poseidon would play an important role. As a matter of fact, you could say that it is a role that is on one hand so massive it's hidden in plain sight, and on the other hand, it's so powerful that it should be handled with care. Let's begin by looking at how Poseidon is intrinsic to Atlantis, and then move on to what it means to work with him within the context of this current.

Poseidon and the Founding of the Atlantean Kings

As it was mentioned above, Poseidon was given the ocean when the world was split up between him and his two younger brothers, Hades and Zeus, after the fall of the Titans. Seeing as how Zeus got the sky and Hades the underworld, there has always been a more natural affinity with Hades rather than Zeus. Poseidon can relate to Hades, and a lot of time they overlap, such as in the case of drowned sailors. This is a closer bond than the one he shares with Zeus in the sky, and because of this, there is a dark side to Poseidon that hasn't been explored, or at least discussed. True, some elucidation has occurred on the psychological dark side that he has, but what I'm discussing here is something different than that; something more visceral, but more on that later, and back to our "begats!"

Poseidon was the son of the Titans Rhea, the Queen of Heaven Goddess, and her consort Cronos, father time. Poseidon had a lover by the name of Euryale. She was one of the three gorgon sisters, the lead of which was the demonized solar goddess Medusa.

Through this union, Orion was born. However, Poseidon had a goddess partner that was all too fitting, and this was the Earth Goddess Demeter.

In addition to this deific relationship, Poseidon also married a mortal woman by the name of Cleito, and with her had five sets of male twins. These five sets of twins became the generations of kings of Atlantis. The land of Atlantis was split up between the sets of twins, and each one ruled an area, and they all answered to Atlas, Poseidon's first born son by Cleito, whose younger twin was Gadeirus. Thus you have a council of 9 kings that answer to the 10th king, in this case Atlas. Each set of twins were married with wives, according to Plato, as well.

Clearly and immediately we see the governmental structure that was present in Atlantis in its golden age, and thus it can safely be assumed that this structure stayed in place for the duration of the existence of Atlantis. Atlantis itself was split into 10 areas, and just as a generic term, let's call them "kingdoms," for simplicity's sake. The first area was the biggest, and belonged to Atlas and Gadeirus. This included Cleito's home and the land that was the core of the island. Thus it was also the best, too. The sets of twins radiated out from there, encompassing the whole of the island.

Laws and Code of Conduct

The laws were fairly simple in Atlantis. Above all else, everything but virtue was despised. The 10 kings would not take up arms against one another, and in the case of a threat to the city, all would band together in its defense. It seems apparent to me that the definition of what "virtue" is would be subjective to each one of them, and thus it becomes apparent that the seeds of the corruption and draconian times that followed are already present. What if one king saw a virtue, where another saw a vice, for example?

Society

Society was based on a caste structure with two groups separate from it. The castes that existed were the shepherds, hunters, artificers, craftsmen, and husbandmen. The two classes that also existed were not part of this caste system, and thus had a different hierarchy, station, and function, than the rest. The two that stood apart were the warriors and the priests.

The warrior caste was led by divine men, and followed a warrior goddess. She was a heavily armed deity associated with both men and women, both of whom could belong to the warrior caste.

The priest caste was recognized by their azure robes and pendent for sacrifice. While Plato does not specify, it can be safely assumed that this went so far as to include human sacrifice at points in the history of Atlantis. It is also not a stretch of logic to assume that the priest class was also led by divine men, or a prater-natural equivalent. While Plato makes no reference to this, it can be inferred from the fact that the warrior caste that stood outside of the caste system had this kind of leadership, and thus it was most likely true that the same thing existed for the priests. Perhaps it was even Poseidon himself!

Each caste had a common virtue to it, but it is worth noting that it necessarily wasn't the same virtue for all castes across the board. Most likely each caste had a different espoused virtue.

There was also an educational system in place, which gives us insight into the role of education in that society. There was also no such thing as personal possessions. All possessions were communal possessions. Finally, to segway into the true meat of all of this setting, the final point to note is that the people practiced pursuits of "imaginary guardians." Hmmm.

Draconian Poseidon

In his book *Astral Plane*, the Theosophist C.W. Leadbeater mentions that on the astral plane there are still thoughtforms left over from the days of Atlantis. If you look at this claim metaphysically, it is because most of those thoughtforms were not given a termination date, and thus still exist. However, due to the passage of time, they could be considered to be in a dormant state, alive, so to speak, yet shambling, almost like hungry zombies. A Qabalistic parallel to this would of course be the astral shells and the Qliphoth. If you think about this a second, it becomes apparent just how many of them there are, and then on top of that, the varying characteristics that accompany them. Also consider the fact that these thoughtforms are from all points of Atlantean history, and not just the golden age. There would also be thoughtforms on the astral plane that still exist that were created by draconian Atlantean magicians, seeking energy to survive. To me, this seems like an almost critical point to keep in mind while working with the Temple of Ascending Flame material. What better way to expedite your spiritual growth and success than by tapping into one or some of these thoughtforms?

Granted, there are a lot of things to consider when contemplating this, but if you prepare carefully, you can achieve much progress with these than without them. To experienced will workers, this thought can be a veritable gold mine. There is a key to accessing this of course, other than the skill of the worker, and that is by working with Poseidon.

In this 21st century day and age, Poseidon is most often thought of regarding things like water, cute little dolphins, whales, and other niceties. However, let's face facts. He's also associated with tempests, tsunamis, creatures that lay at the bottom of the ocean that we haven't scientifically discovered, the mysterious, high pressure, piracy, toxicity to a certain extent, and storms coming up out of nowhere.

He's as dark as he is light, yet most don't contemplate this to the full extent that it can be taken. Poseidon has been known in past centuries to be very wrathful and vengeful, and there are many stories about the horrors of the ocean to consult if the imagination runs dry.

This honest revealing of the parts of Poseidon leads us into our next part, which is that he could also be considered a beast master. In draconian Atlantean magick, there are chthonic beasts that are very reminiscent of the Cthulhu mythos, and in one context Poseidon could be seen as the father of them all. This makes him both god and the devil, and if there is so much positive material out there about him, then wouldn't there be just as much that is hidden, waiting to be uncovered?

Another way to look at Poseidon is through a concept that is also common in ancient Egypt, and that has a correlation with Osiris. This is the Djed pillar. Without going into its full history, I would like to focus on one common theme associated with it: the spine of Osiris, stability, and support. In a lot of ways, the place that Poseidon holds is similar to that of a support pillar.

While Lucifer, Hecate, and Belial form the three points of the trident, it could be viewed that Poseidon is the very handle itself, the central stalk from which all things bloom. Silent but integral, he is the progenitor of so many things having to do with this that he can be a very valuable asset to work with, especially when put into conjunction with the thoughtforms and other draconian Atlantean teachings discussed above.



The Ascending Flame of Lucifer

Asenath Mason



Lucifer is the Light Bearer, the symbol and the patron of the Age of Re-Awakening. He stands as the Gate and the Guide to the Path of Self-Deification, Illumination and the Awakening of the Soul from the Slumber of Ignorance. He is the Initiator of the Flame and the patron God of the Temple of Ascending Flame that was founded to provide assistance on the Path of the Light Bearer and guidance into the Gnosis of Primal Draconian Gods. This is the Gnosis of the First Dragon of the Void that over the ages has been forgotten, lost, misinterpreted, and distorted, and now it is being brought back to the world in the form of the Draconian/Atlantean Current that is being earthed through individuals capable of receiving and channeling this Knowledge. The purpose of the ritual is to open the mind and the soul of the practitioner for a glimpse of this Draconian Gnosis through communion with Lucifer as the Lord of Ascending Flame, which occurs both on the mundane plane and in stellar dimensions, at His Throne among the stars.

Preparation

Prepare your ritual space/room/temple in the way you feel it is suitable for the work with the Lord of Ascending Flame. You may put His statues, images or other sigils and glyphs on the altar. Or you may choose to focus on the sigil alone, without any other decorations - this choice is entirely up to you. The only tool you need for this work is a printed or painted sigil - it is recommended to paint it in golden color on black background - on paper, wood, or any other chosen material, big enough to gaze into it comfortably.

You should also have a ritual blade - a dagger, knife or sword - this is because the sigil has to be anointed and activated with your own blood. On Lucifer's Path of Ascending Flame blood is the substance that opens the door to the Nightside and the gateways of the soul.



Sigil of the Ascending Flame of Lucifer

Opening the Gateway

Sit in a comfortable position and put the sigil in front of you. Anoint it with your blood and focus all your attention on it. Start chanting the words: "In the name of the Dragon, Lucifer come!" You can do it aloud, whisper or chant the words silently in your mind. This should take at least a couple of minutes but feel free to take your time if you need more.

See how the lines become charged and activated with your life substance, visualize the sigil glowing and pulsating with golden light which flashes and illuminates the room. Imagine that the sigil is alive and grows bigger and bigger, filling the whole room with red and golden light and making the whole ritual space a huge gateway into the Nightside. In front of you, there is a black space which looks like a door or a portal, it is shaped like a triangle. Everything else is surrounded by red and golden flames.

Now, see the sigil appearing in the middle of the black portal. It is not only the gate to the Nightside but also connects you with other adepts on the Path of the Dragon.

When you feel that the atmosphere in the room is charged with energy and your mind is ready for the communion with Lucifer's Flames, begin the invocation.

Invocation of Ascending Flame

**In the Name of the Dragon,
Primal source of All Creation,
And by the power of Dragon's Blood,
I call forth the Ascending Flame of Lucifer
To burn illusions of the world
And to open the Gateways of Flesh
So that my Soul could rise above the mortal body
And ascend to Lucifer's Throne among the Stars,
In the Pillar of Fire
On the Wings of the Dragon
And through the Ancient Current of Forgotten Gods.
Lucifer, Lord of Ascending Flame,
Ignite my Soul from within!**

Meditation

Focus on the atmosphere in the room. See the flames, feel their warmth and watch the fire arising all around. The air tastes metallic and carries the scent of blood. Focus your attention on the black triangle portal. You can do it with your eyes open if your sight is accustomed to astral energies. Otherwise, close your eyes and let the image build up in your inner vision.

Visualize the fiery figure of the Lord of Ascending Flame forming in the black space, in the middle of the room. He looks demonic and draconian, with horns on His head, red fiery skin and burning amber eyes. Welcome Him in your temple and ask Him for guidance on the Path of the Dragon.

Visualize that He is standing very close and He can easily touch you with His fiery hand. Let Him touch your forehead and mark it with the glyph of an eye.

Feel the burning sensation in your third eye which spreads rapidly over the whole body. Focus on the heat rising from the base of your spine and ascending to your forehead. See how your astral body transforms into the shape of a fiery snake which rises like a pillar of fire. And when the stream of fire reaches your third eye, see the wings rising from your back and your whole astral body becomes a fiery dragon.

Focus now on how it feels to be the dragon: enjoy the fire and power flowing through your body and soul. You can also use your dragon eyes now and see through barriers and illusions of the world. Look around, watch the differences in your perception of the world. See the surrounding room and all objects glowing with their own light, vibrating with energy. See the Darkness of the Void pouring into the room through the black portal and gateways existing around which are shattered by your flaming gaze.

Feel the breath of the Dragon, the primal force in the universe, entering the room, awakening the Desire to fly through worlds and dimensions.

Focus for a while on the seething breath of the Dragon entering your ritual space. Breathe in the same rhythm and let your mind slip into ecstatic trance. Then look at Lucifer in the black portal. When your eyes meet His, he suddenly disappears and you feel that you are being drawn into the black portal, into the Night. Fly through the Night, crossing barriers between the mundane world and stellar dimensions. Ascend to the stars on the flaming dragon wings and see thousands of pathways to the Throne of Lucifer.

You have to choose one of the pathways leading to the Throne of Lucifer. As you fly through the Night, you can see it in the distance as a pillar of fire. And as you get closer, you can notice golden stairs leading upwards, high into the stars. Focus for a while on the journey to the Throne, see the flames rising around you as you climb the stairs. And finally, you reach the top of the stairs and look at the throne itself. It is huge, golden and majestic.

Tongues of red and golden fire are all around and the whole scenery is beautiful and breathtaking.

Focus for a while on the surrounding scenery as you look at Lucifer's Throne and call Him to come. See how He emerges from the flames and touches your forehead again. This time the Eye is marked not on your flesh but on your soul. Feel yourself filled with Lucifer's Flames, enjoy the ecstatic sensation which overwhelms you as the Eye is imprinted on your soul. When the trance is over, return to your mundane temple. Meditate for a moment on what you have experienced. Feel the flames burning in your soul, forever changed by Lucifer's touch. Envision yourself as a living manifestation of the Ascending Flame which will from now on guide you on your Path. End the meditation and return to your mundane consciousness.



Lucifer's Trident Ritual

A ritual of the left-hand path Draconian Atlantean

Luciferian Current

Rev Bill Duvendack

Background

Over the course of several days, in between the second Masks of Lucifer project and the third, I had this ritual delivered to me from Spirit. It is a combination of a centering ritual, much like the Middle Pillar ritual and the Qabalistic Cross ritual of the Western Esoteric Tradition, and a grounding ritual.

Instructions

Stand facing south, to face the element of fire. Visualize the trident in front of you, as pictured above, or slightly stylized to your preference, as flaming red with golden gilding in front of you. Raise your preferred arm in the air straight out from your torso, and extend fingers forward. Drop the arm down so that you are pointing at an imaginary spot based on an imaginary line from your feet. If this ritual is done correctly, the base of the trident corresponds to the feet, the intersection of the three prongs is located at the solar plexus, the point of the middle trident is even with the third eye, and the two outside prongs of the trident correspond to slightly above the shoulders.



1. Vibrate the name "Cardiel!" If this is the centering ritual, which is the one pictured above, this name serves to anchor the energy. If this is the grounding ritual, which is the above trident inverted, then it serves to call the energy.

2. Trace a golden line from there to where the three prongs intersect. Pause for a moment, and vibrate the name "Region!" If this is the centering ritual, which is pictured above, this serves to focus the energy in anticipation of it being fragmented into the triplicity. If this is the grounding ritual, this serves to begin to dig the roots down deep below for stability.

3. Continue the golden line up from there to what would be considered the middle prong in the trident. When you reach the point that would be considered on an even level of the two that will be traced next, pause, and vibrate the name "Elohim Jitor!" If this is the centering ritual listed above, this serves to acclimate one with the middle of the trident's trinity. If this is the grounding ritual, this serves to dig the first of three tendrils into that which is our individual foundations.

4. Bring the golden light traced line over to the left slightly, to trace the (as you face it) left prong of the trident. Pause for a moment, and vibrate the name "Panoraim!" If this is the centering ritual as shown above, this serves as the next step in finishing the three prongs of the trident. If this is the grounding ritual, this serves to dig the roots in deeper to the foundation upon which is stood.

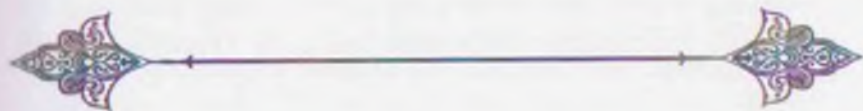
5. Bring the golden light traced line over past the middle prong to complete the trident by creating the point on the far right. When you arrive at that point, pause, and vibrate the name "Heomesim!" If this is the centering ritual that is shown above, this serves as completion of centering. If this is the grounding ritual, this serves to complete the connection with foundation.

There is a variant on this ritual that can be done as well. If you feel so inclined, add the Hebrew letters that correspond to the name "Lucifer" at their corresponding stations. Hence, it would work something like this:

1. "Lamed-Cardiel!"
2. "Cheth-Region!"
3. "Yod-Elohim Jitor!"
4. "Peh-Panoraim!"
5. "Resh-Heomesim!"



The Dark Caduceus




Whispers From The Void

(Exploration of Baratchial through the 12th Tunnel)

Edgar Kerval

...Humid tunnels submerged in cold corridors
Lanterns of primogenial light show us the path
Shadowy abstract forms and laments cry
Reversed worlds and fetish trees
Rotten fruits and sacred bowls
A seal to call, a seal to conjure a seal
To penetrate the portals of Baratchial...

his work is a personal exploration, through a series of meditations and gnosis, praxis and rituals, designed to connect with the guardian of the 12th tunnel, Baratchial. These results and experiences were provided here with the purpose of giving those who want to explore this tunnel the idea of what they can find in the cold vacuity of this realm and through obsessive confrontations within this work. This is the sea of Baratchial, the magus who rises from the sea of darkness and shadows, leading you through his luminous path of bones and blood.

The invisible light of Baratchial enables each individual initiate to develop their own unique understanding through the use of trance and vision as primordial methods to submerge in the void of deep atavistic states, derived from ancient civilizations and practiced by shamans and sorcerers who worked with sacred plants, such as mushrooms, ayahuasca, or peyote.

Through such methods we can manipulate consciousness, exploring, in an obsessive way, the tunnel itself, and travelling through each path opened, confronting outer worlds and forms appearing in each practice, searching for evolution, reabsorbing magickal kalas of Baratchial, and aligning them with the eternal expansion of this experience in the dark essence of the tunnel itself.

By entering the realm guarded by Baratchial the sorcerer becomes as the entity itself, ruling and mapping elements of the tunnel, and understanding hidden secrets and atavistic nature of this force through the evolutionary change. The work with Baratchial is an in-depth exploration of the kalas of the Void, and this gnosis will bring you to deep states of trance, where you will hear whispers from the Void, which will be reflected in the deep-purple-red aura around the astral body.

**Conjuration Of The Red Chamber
(The Gate Of Smokeless Fire)**



Baratchial Sigil

The following ritual is an intense and suggestive voyage to the astral red chamber beyond the gate of smokeless fire, into the deep sea of darkness and pain which the magickian must go through, in order to penetrate the realms of Baratchial, using methods of deep gnosis, meditations, sacred plants, etc. The conjuration itself is the awareness of the essence behind the mirror of Baratchial in ourselves, through the method of atavistic resurgence, used to create the astral chamber dedicated to the sole purpose of connecting with Baratchial.

Two weeks before the ritual you must consume sacred plants, preferably mushrooms or ayahuasca, at least twice a week. The idea of consuming magickal elementals works as a potent gateway to deep regions of consciousness and opens the way for the construction of the red chamber for your magickal work with Baratchial. After consuming the sacred plants, your astral body will be cleansed and prepared for this potent conjuration. Go to a place near a river, sea or a pool, as you will need water to envision your body floating on its surface, and start the meditation in the following way:

Completely naked, stand before the sea, the river or the pool, and relax. When you feel the proper moment, start walking slowly into the water and float on it, feeling how your body is merging with the element of water. Let your body relax, and focus on your breath, inhaling and exhaling slowly, until you feel rhythmic pulsation, and let your body and mind become a part of the water. Visualize how the water turns red, like blood, and your astral body leaves your physical flesh, descending into the depths of the sea. At the bottom of the sea you can see a key made of bones. Take it and continue going down, passing the line of the blood-red sea shores. You can visualize a secret chamber among caves and labyrinths, at the bottom of the sea. Stand before the gate that leads to the chamber and use the key to open the door. Enter the chamber, whispering slowly:

BARATCHIAL, BARATCHIAL

Guardian of the tunnel and the red chamber, I call your name (twice).

Suddenly, you will feel anguish and a need to abandon the place. Don't do it. Continue with the next step, waiting for the entity to manifest from vaporous shapes on the wall of the chamber. Visualize the sigil and let it crystallize, while chanting:

BARATCHIAL, BARATCHIAL, intoxicate me with your secret nectars.

Focus deeper and deeper on visualization of the sigil and see how it burns in front of you and lights up all corners of the chamber. Go to the altar in the chamber, take the dagger, and walk to each of the four corners, cutting your left hand and dripping a few drops of blood at each corner, crying:

BARATCHIAL, BARATCHIAL

Return to the altar and put the dagger away. Now the chamber is consecrated and ready to be used whenever you want to work with Baratchial. Now you can call him, whispering his name as many times as you need, until you can see a vaporous black shadow coming out from one of the corners in the chamber. Feel how you are being sucked by this insane and sinister force until the point in which you'll become an integral part of him. Write down the knowledge and all experiences received through the invocation of this energy, and leave the ritual chamber open for other workings. It is important to record each experience, visualization and other relevant elements that you think are important. Also, this work can be conducted in a group.

There is a specially designed music track that can be used with this working. It is available to everyone who purchased this book. If you're interested in receiving the track, please email: blacktowerpublishing@gmail.com



BARATCHIAL Stele



DEMETER

Draconian Goddess

Fr. Nephilim



he oldest source of knowledge about Demeter and her origins can be traced to Homeric Hymns and their various appearances in the legend of Ascalaphus and Erysichthon. We also learn about her from the Eleusinian Mysteries created in her honor. These Mysteries can be of great inspiration for the Magician to work with the Goddess.

Eleusinian rites were connected to mysteries of Sexuality, Growth and Death, in which the priestesses initiated their partners sexually, and they were celebrations of liberation and joy. They were conducted in honor of Demeter and Persephone (her daughter, the Queen of the Underworld), and it is known that they represented the descent of Persephone into the Underworld. In this process, the Initiate experienced the Birth, Death, and Re-Birth under the guidance of the Goddess. In this sense, we can draw a parallel between this process and certain Shamanic Rites.

During these rites, the Initiate had to pass through different stages to access the Gnosis of the Goddess. Demeter required her Hierophants to sacrifice an animal (preferably swine). This implies that the use of blood (of an animal or of the Magician), can also be useful to contact her.

Demeter refused wine as an offering, and she preferred the kykeon, a special drink made of barley, mint and water. This is why in the following rite the ritual wine is replaced by a more earthly drink (like barley beer).

Demeter is also known as the Mother Earth and the Teacher of Agriculture to mankind. This is why she is related to Fertility, the Grain and the Earth Element, and can help the future Initiates in the beginning of their Magical Path.

Demeter as the Initiator on the Left Hand Path

In the myth about the abduction of Persephone, we see Demeter in the form of an old woman who has the Knowledge to lead the Initiate to Immortality and Self-Deification: She feeds Demophon (the son of Celeus) with "the grain of the Gods," and makes him sleep by the "Sacred Fire" that burns his mortal garments and allows him to grow a new, immortal body.

We could compare this "Sacred Fire" to the Fire of Lucifer that the Magician of the Left Hand Path invokes to burn the illusions of mortality and which lets him discover the spark of divinity within, the Immortal Body created by Demeter.

In this myth, the mother of Demophon stops the Goddess because she thinks that Demeter puts the life of her son in danger. Demeter, angry with the interruption, condemns Demophon to mortality. This situation represents the "Ignorance" that pulls away the Initiate from the path of Knowledge and the Power of Self-Deification.

Demeter and Her Vengeful Aspect

In other myths we can also find the vengeful face of the Goddess. In one of them, Ascalaphus, the son of Hades, declares that Persephone has eaten the Pomegranate Seeds of the Underworld. This brings the wrath of the Goddess upon him, and by Demeter's vengeance, he is buried under a rock. Also, some authors say that Demeter transforms Ascalaphus into an owl, to be "vigilant in the dark," or into a lizard.

Demeter holds control over various spirits, Nemesis (The Revenge), and Limos (The Hunger), being the most relevant. These were used by her in the myth of Erysichthon. In this myth, Erysichthon cuts down the Sacred Tree of Demeter's woods. Limos (the monster), arouses a huge Hunger in Erysichthon, who has to sell all his belongings to satiate this hunger. His father tries to help him, but he also loses all his belongings. Erysichthon then sells his daughter - who could change her appearance - in exchange for food, to different men, and yet he is not able to satiate his hunger. Finally, he ends up devouring himself to end his suffering.

Apart from having a very vengeful aspect, we can also see Demeter rewarding Phytalus for his hospitality when she is searching for her daughter, and she forgives all sins of his family. This shows the aspect of Demeter as a purifying and karmic Goddess.

Demeter and Draconian Symbolism

As many other Draconian Gods and Goddesses, Demeter is a Dual Goddess. She is beyond the hierarchy of the Olympus and possesses the Light and the Dark face. Demeter is the Bright mother when she spends time with her daughter Persephone and when her Creative aspect is manifested. On the other hand, she is Dark and Chaotic when she manifests her despair in the absence of her daughter, and it is also seen in the fury of her vengeful nature.

Another picture of Demeter relating her to the Draconian Path is revealed when she gives to Triptolemus the grains of wheat and teaches him agriculture. She presents him a carriage pulled by Dragons to release the seeds through the air and to sow the earth. The presence of Dragons relates Demeter to the Draconian Path, this idea is also reinforced by various representations of her with a serpent.

We can also see Demeter as the representation of the Triple Goddess: Persephone represents the Maiden, Demeter the Mother, and the Old Woman, the Crone. Taking this into consideration, we can view Persephone as a Mask of Demeter.

Furthermore, the descent of Persephone into the underworld, the tasting of the forbidden fruit (the Pomegranate Grains), might connect her to Lilith and the Tree of Knowledge. This is because eating of this fruit is symbolic of the Initiate immersing himself in Chaos in search of the Dark Awakening.

Demeter is the base and the foundation of reality and the material plane. She provides the basis for abundance (Spiritual and Material). She manifests herself as the only being capable of transmitting her Gnosis. She teaches, directly to the Initiate, secrets of Life and Death through the Eleusinian Mysteries. For this reason, and because of her connection with the Earth and the "material plane," we can relate Demeter to the Lilith Qlipha and to Naamah in her role of the first guide through the Dark Draconian Path. The contact with Demeter can open the Doors of Initiation, and she brings knowledge of Immortality. Also, because she is the Mother Nature, she can provide solid basis for the work of the Magician of the Left Hand Path.

Working with Demeter

In this work I tried to approach Demeter in her Dark and Draconian Aspect. This invocation is a preliminary work to access the Gnosis of Demeter.

In further works I will write about Limos and Nemesis, the two spirits she commands. Through meditation, invocation and pathworkings, Demeter showed me sigils that represent her and make it easier to access her Gnosis. However, the Goddess herself is the only being capable of transmitting her Knowledge to the Initiate.

Demeter is depicted on her throne, severe but majestic, dressed in long robes, and crowned with wheat spikes and red poppies, and carrying a torch (symbol of her Gnosis) or a Snake (Her Draconian Origin). Her throne is of green malachite, and it is decorated with golden spikes.

Invocation to Demeter

Prepare your ritual space, you can decorate the altar with different elements that correspond to the Goddess, it can be a statue or just a picture of her. You must include the Seal of Demeter.



Demeter's Seal

You can use stones of green malachite, or simply green and golden rocks. Also, you can have a wheat spike to symbolize the Goddess. Burn some incense, benzoin, laurel, chamomile, or rose.

Use barley beer or another kind of earthly drink as an offering to the Goddess.

Sit down in your ritual chamber and chant the mantra "LEPACA DEMETER" until you feel the presence of the Goddess entering the room. When you reach that moment, continue with the invocation:

MELEZ!

I (Magical Name) call you tonight! Goddess of the Earth!

LEPACA DEMETER!

I call you Demeter!

Ancient Goddess of Eleusis! You, who existed before the Olympus!

I invoke you with your Melisas to come here tonight!

I invoke you to make me a part of your Mysteries!

And to show me Life beyond Death!

Oh Demeter! Let me sleep in your Sacred Fire of Immortality!

Come from your Majestic Throne! With your crown of wheat spikes!

Come! With the Grain and Red Poppies!

Come with the Sickle and the Torch!

Bring me the Fire of Gnosis! And make me a part of your Divine Knowledge!

Come, magnificent in your beauty!

I call you to my Temple and my Soul!

I call you to show me your Darkness and your Light!

To take me onto the Path of Initiation!

I call you with my blood! Let me be a part of your Mysteries!

I invoke you through your Ancient names:

CERES, ISIS, CIBELES, CABIRIA, ERINIA, LUSIA, MALOSFOROS, POTNIA, TERMASIAS!

Come ANESIDORA! And fill me with Wealth!

Come CLOE with your promise of the new Life!

Come CTONIA! And show me the Secrets of the Earth!

LEPACA DEMETER!

Come and make me a part of your Mysteries!

LEPACA DEMETER!

COME DEMETER!

Come flying in your Draconian Carriage!

LEPACA DEMETER! I invoke you!

IN DOMINE DRACONIS!

HO DRAKON HO MEGAS!

Pathworking

Visualize yourself under the night sky, crescent moon shines in the darkness above. You can see a landscape around, in front of you there is a path. You walk through the path until you reach the base of a huge mountain.

At the base of the mountain there is a big double door. The door is closed.

Close your eyes and speak "LEPACA DEMETER." The door will start shining with a green and golden glow.

Put your hand in your pocket and take a dagger. Cut yourself and anoint the door with your blood. The door now opens and you can enter the Temple of Demeter.

In front of you, and surrounded by the primal darkness, there is the Goddess sitting on her throne. Around you, there are many dark beings, parts of your own Shadow.

Let the Goddess manifest herself to you. Open your senses to all that the Goddess has to tell you.

When the experience ends, return to the path and thank the Goddess for her presence.

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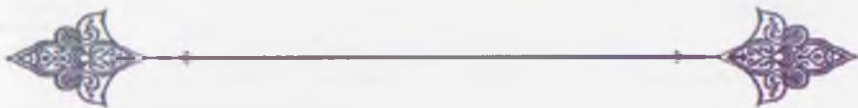
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Lilith: Queen of Vampires

Daemon Barzai

Vampirism is a very controversial practice and often misunderstood by many practitioners. The idea of this essay is not to go deep into all existing forms of vampirism, this is impossible in a single essay. Nowadays, there are groups and orders that work solely with vampirism as Spiritual Path. My intention is to present a practical working with Lilith as the Mother of Vampires. These are my own conclusions and experiences with Lilith in her Primal and Wild aspect. Lilith is the Goddess with many masks, in some of them she appears as beautiful and seductive woman, and in others she is wild and horrible. Her wisdom is endless and she is a powerful teacher and a wonderful initiator. When we work with her actively, she can guide us into secrets that are hidden in the darkness.

Vampirism is something more than a simple technique of drinking the vital energy of a victim, and it is also more than a curse or a magical attack. We can use vampirism for this purpose, though, and in fact, it is the first goal that is always learnt, and we usually experience vampirism as the merging of Death and Life, the union of Eros and Thanatos, which is sweet and bitter at the same time.

The experience of vampirism is different for each adept. One practitioner will feel it as something ecstatic, with a lot of pleasure, and for another it will be painful and traumatic. Some adepts will have sadomasochistic visions of hell, others will experience heavenly bliss.

Lilith is the ruler of the Gamaliel Qlipha, where the magician faces his/her taboos, sexuality, dark dreams, etc. and learns the mysteries of sexual alchemy through sexual magic and the coitus with the Incubus and the Succubus. Lilith is the Queen of the *Sitra Ahra*, The Other Side.

The main purpose of this ritual is the union with Lilith, with her Primal and Wild aspect, Lilith as the Queen of Vampires. She will be our guide in the art of vampirism.

Many times, she does not come alone - she comes with her Nightside offspring, the Incubus and the Succubus, and they can teach us the art of vampirism as well. Visions of orgies, torture chambers, sadomasochism, and blood sacrifices are very frequent when we work with this Mask of Lilith. We will need strong Will and a lot of determination in this working, otherwise, we will put ourselves in a huge risk.

Lilith can ask for blood sacrifice and astral hunting. Keep your mind, spirit and flesh open to the gnosis of the Queen of Vampires.

In this ritual, you will need red and black candles, red wine (the representation of Lilith's menstrual blood) and suitable sweet incense. Relax your body and your mind, drop some of your blood on the seal, and when you feel ready, begin the invocation:

The Invocation of The Queen of Vampires

In Nomine Draconis!

Let the ritual begin!

Mistress of the Night!

Queen of Sitra Ahra!

I invoke you !

Teach me secrets jealously guarded by the Dead!

Come to my temple and show me your face as Queen of Vampires!

Regina Lamia!

Lepaca Lilith!

Mistress of the Bloody Moon!

Come with the Creatures of the Night!

Creatures that dwell in the Nightmares of Man!

**I want to drink from your Chalice of Blood and become one of
your sons!**

(Drink the wine)

The Black Moon is the witness to this ritual!

**I will emerge reborn from the Dead and I will be a creature of the
Night!**

I will spread my dark wings!

Haunting in the night and turning the Holy into Evil!

Domina Noctis!

Come!

Ho Drakon Ho Megas!

**Gaze for a while into the Lilith Seal, open your mind and en-
joy the experience.**



Lilith's Seal



Contributors



Asenath Mason is a writer and graphic designer. Author of essays on esoteric, religious and mythological subjects, with a particular focus on the Left Hand Path philosophy. Active practitioner of Occult Arts. Founder and coordinator of the Temple of Ascending Flame. Author of *The Book of Mephisto: A Modern Grimoire of the Faustian Tradition* (2006), *Necronomicon Gnosis: A Practical Introduction* (2007), *Sol Tenebrarum: The Occult Study of Melancholy* (2011), *The Grimoire of Tiamat* (2013), and co-author of *Glimpses of the Left Hand Path* (2004), and *Exploring the Unnamable: Wanderings in the Labyrinth of Zin* (2007). She is also a varied artist, working with digital media, and themes of her artwork include gothic, fantasy and esoteric concepts.

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Rev Bill Duvendack is an internationally known astrologer and author. He routinely teaches classes on astrology and the Western Esoteric Tradition, and is available for astrological chart interpretations and guidance sessions of many kinds. He is President of the Astrological Association of St Louis, a member of NCGR, President of Circle of Light Independent Spiritualist Church which he is ordained through, a member of the Temple of Ascending Flame, an initiate of the Golden Dawn, and a member of BOTA. With over 25 years of experience in the Western Esoteric Tradition in many different forms, Bill brings a grounded and practical holistic view to his material. For more information and to contact, please visit his website at www.418ascendant.com

Cyril Matytsin is studying different aspects of Esotericism in Altai State University on academic basis. As occult and esoteric author, he is interested in development of LHP and Draconian Path. Cyril Matytsin is the founder of local Siberian esoteric closed group "Tartaria." The main activity of this group is focused on astral journeys, lucid dreams, pathworkings, etc.

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Edgar Kerval, from Colombia - South America- Musician, writer and artist focused on deconstructing different magickal vortices through deep states of consciousness and gnosis, which are reflected in his ritual projects such as EMME YA, in which he focuses atavism and chthonic energies to create vast soundscapes and ritual vaporous atmospheres. Also working on other projects such as THE RED PATH, THE RED ANGLE, NOX 210, :ARCHAIC:, SONS OV SIRIUS, LUX ASTRALIS, TOTEM ... to name a few. Edgar Kerval published his book *Via Siniestra - under the masks of the red gods -* through Aeon Sophia Press, in which he recorded his experiences with Qliphotic magick and energies from African and Brazilian sorcery, which he called "The Red Gods." He also works in publications such as Qliphoth Journal and Sabbatica. Also, he is working on his second book coming out in December, published by Nephilim Press.

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Frater Eremor is a German magician, founder of the Current of Set, musician, writer, the initiator of the Reformed Church of the Spaghetti Monster, and a noble, white-haired lecturer in the Janus Institute. He is also a dynamic coordinator of the Circle of Hagalaz and a captive of Ordo Domus Puensis. Besides, he is a lively person, who conducts continual research which sometimes leads to explosions in his magical laboratory, eats, drinks, works, has sex, watches TV, digests, goes to the cinema, reads, walks, breathes, and generally leads quite a nice life which he enjoys and would not exchange for any other, even though it is not always perfect.

He is the editor of the "*Shekinah*" magazine. Apart from numerous articles and lectures, he is the author of the books: *Im Kraftstrom des Satan-Seth* (Edition Roter Drache) and *Shat en Heka, das Buch der Zauberkraft* (Bohmeier). He also released a CD with Anton Szandor LaVey's Enochian Keys (INDEX). Under a pseudonym Romeo E. Sotes he published a trance, energy and meditation workbook *Abrasch* (Arun). He is the leader of the music project called NEW rAGE PROJECT which released CDs "Totenlieder" and "Im Kraftstrom des Seth" (Deggial-Records/Edition Roter Drache).

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Frater Nephilim began his magical path in RPH orders. He took his initiation in a Thelemic Order, worked for several years in different Thelemic ritual groups. Then, he formed his own local ritual group in the city of Mar del Plata, Argentina (The Thelemic Circle of Toth). Having worked with this group for two years, he heard the call of the Nightside and the LHP philosophy. Then he began to explore witchcraft and traditional Wicca. He worked in an Alexandrian Coven, reaching the second degree. He also worked actively in a Luciferian Circle and explored different dark traditions within the Draconian and Luciferian Currents. After a period of solitary work, he joined Temple of Ascending Flame. Now his main projects are related to the work with the Atlantean and Draconian Currents.

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Pairika - Eva Borowska is the Initiate of the Draconian Tradition. She writes poetry, short stories and children's fairytales. Her interests in the occult side of the world reach back to childhood when she noticed that the surrounding reality was not what it seemed to be. Since that moment she has been on a quest for Truth. She is a dreamer, a practitioner of shamanism and a wanderer on the path of Chaos. At the moment she has dedicated herself to her family and teaches her children how to look into the true face of the world.

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Selene-Lilith was born in 1970. She graduated from Cracow University with the degree in Polish Philology. Poet. Member of Temple of Ascending Flame since 2012.

THE NYARLATHOTEP BOOK

The Crawling Chaos

Daemon Barzai



Several people know his name, although only a few understand how to work with him. Nyarlathotep: The Crawling Chaos is the messenger of the Great Old Ones, an emissary between humans and the Outer Gods. He is a deity with a thousand faces. This ritual book explains how to work with him in a theoretical and workable approach. This Grimoire has been inspired by Nyarlathotep himself. Here, you will discover things that have never been published before.

The book will cover such themes as: Who Nyarlathotep really is, Invocation and Evocation of Nyarlathotep, The Mirror of Queen Nitocris, The Labyrinths of Kish, The Black Tower of Koth, A Ritual of Possessions, A Pact with Nyarlathotep, The Masks of Nyarlathotep, Nyarlathotep as a Black Man of the Sabbat and much more...

www.blacktowerpublishing.com

THE GRIMOIRE OF TIAMAT

Asenath Mason



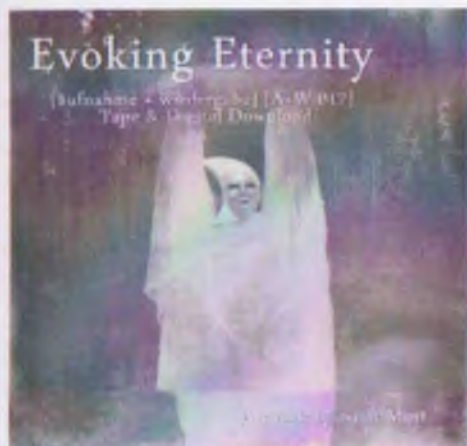
Tiamat is the Primal Dragon Goddess, "the first one, who gave birth to the gods of the universe," the Mother of Everything, the self-procreating womb, the source of all life and all manifestation, the Dragon of the Void. Her Gnosis is terrifying, demanding, and transformative on all possible levels of existence. It will take the practitioner to the very Womb of Chaos, where the soul will be devoured, dissolved, transformed, and reborn, in order to become the Dragon in essence, the living incarnation of this primordial Current.

The Work described in this book was inspired by the Babylonian epic known as the *Enuma Elish*, one of the oldest Creation myths in the world. It contains methods and techniques to open the gateways to the Nightside and access the timeless essence of Tiamat and 11 demon-gods who were born in her Black Waters of Chaos. Rituals presented here constitute a framework for the application of Gnosis that was revealed through the teachings of the demon-gods themselves and are laid down here specifically for those who seek self-deification in the modern world.

All rituals described in this book were performed and tested, and their results have been verified to prove their efficacy, both through self-initiatory work and through manifestation of their results on the physical plane. Therefore, they provide a solid ritual system which lays foundations for the further work with this forgotten Gnosis.

www.nephilimpress.com

THE DEVIL & THE UNIVERSE



Two cards selected from the 78-piece tarot card-set as utilised by the most famous occultist of the 20th century Aleister Crowley, were behind the first step. "The Devil" and "The Universe" were the cards pulled that would prophesize a name for a musical-magical-transcendental composition and transformation project:

THE DEVIL, & THE UNIVERSE

Two musician friends, one goal--Ashley Dayour („Whispers in the Shadow“) and David Pfister („Neigungsgruppe, Sex, Gewalt und gute Laune“) set out to create music from magical systems. They set out to give up their musical creativity and allow the legitimacy of magic and religious mechanisms form musical rules.

Getting back to the tarot card reference, imagine allotting certain chords or rhythmic sequencing to certain cards. The pulling of the cards then becomes an exercise reminiscent of automatic writing. A beloved methodology of Surrealism, this exercise permits emotion and expression to emerge without the influence of the "critical self."

However, magical methodology without a purpose? A complete waste of energy. Each created piece of self-recorded- "Field Recordings"- music, is built upon and contains an element of the spiritual. For example: "Parvati's Lament" is based on the Field Recordings of a ceremony involving the Hindu Mother - Goddess Parvati, recorded in the Pashupatinath Temple in Kathmandu, Nepal. The temple is one of the most significant also for Parvati's husband Shiva and it is located on the banks of the Bagmati River in the eastern part of Kathmandu.

Parvati's Lament is taken from the forthcoming Vinyl-Album "Imprint Daath" which will be released via Berlin based label **AUFNAHME + WIEDERGABE** later this year. But the debut release is now **Evoking Eternity** released as a limited Tape and Digital on "Walpurgis-Night" (Witches-Night) 30.04.2013. The EP also features two remixed by well known Witch-House projects **IN DEATH IT ENDS** and **MATER SUSPIRIA VISION**.

www.reverbNation.com/thedeviltheuniverse
www.facebook.com/TheDevilAndTheUniverse

Temple of Ascending Flame



Temple of Ascending Flame is a platform for individuals around the world who want to share certain aspects of their Work within the Draconian Gnosis with other adepts of the Path and for those who simply need guidance into Draconian initiatory magic. It is both for newcomers who make their first steps on the Path of the Dragon and for experienced individuals who wish to progress on the left-hand path of personal Ascent. We are not a "magical order." We do not charge fees for membership and our Work is not based on any hierarchies. There are no restrictions about participation in our open projects, and in our inner Work we welcome all who are capable of receiving and channeling the Gnosis of the Dragon. Our Primary Goal is to provide initial guidance to those who seek illumination through the Flames of the Light Bearer and in the coils of Leviathan, those who are ready to descend into Qlipothic depths beneath the Tree of Life, travel through the pathways of Lilith, and step into the Void, the very Womb of the Dragon, in order to become reborn and arise as Gods incarnate.

More information: ascendingflame.com

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